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Thomas F. Torrance

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THE

Confession of Faith,

Used in the

English Congregation

AT

GENEVA;

Received and Approved by the

Church of *Scotland,*

In the Beginning of the

REFORMATION.

With Proofs from the Scriptures.

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1 Cor. iii. 11.

For other Foundation can no Man lay, than is laid, which is Jesus Christ.

EDINBURGH,

Printed by *Thomas Lumisden* and *John Robertson*,

MDCCXXV.

THE
CONFESSION of FAITH,
Used in the *English* Congregation at *GENEVA*; Received and Approved by the CHURCH of *SCOTLAND*, &c.

I.

Believe and confess *a* my Lord GOD eternal, infinite, unmeasurable, incomprehensible and invisible *b*, One in Substance *c*, and Three in Persons, Father, Son and Holy Ghost *d*: Who by his Almighty Power and Wisdom *e* hath not only of nothing created Heaven, Earth, and all Things therein contained *f*, and Man after his own Image *g*, that he might in him be glorified *h*, but also by his Fatherly Providence governeth, maintaineth and preserveth the same *i*, according to the Purpose of his Will *k*.

I believe in God the Father Almighty, Maker of Heaven and Earth.

a Rom. 10. 10. *b Gen.* 17. 1. *Psal.* 63. 1. & 90. 2. & 139. 1—16. 1 *Tim.* 1. 17. *c Deut.* 6. 4. *Eph.* 4. 6. *d Gen.* 1. 26. *Mat.* 3. 16, 17. & 28. 19. 1 *John* 5. 7. *e Heb.* 1. 2. *Prov.* 8. 22—30. *f Gen.* 1. 1. *Jer.* 32. 17. *Psal.* 33. 6. 7. & *Gen.* 1. 26. *Eph.* 4. 24. *Col.* 3. 10. *h Prov.* 16. 4. *John* 17. 1. 1 *Cor.* 6. 20. 1 *Mat.* 6. 26—32. *Luke* 12. 24—30. 1 *Pet.* 5. 7. *Phil* 4. 6. *Heb.* 1. 1.

And in Jesus Christ *his only Son our Lord.*

I Believe also and confess JESUS CHRIST the only Saviour and Messias *a*, who, being equal with God, made himself of no Reputation, but took on him the Shape of a Servant *b*, and became Man, in all Things like unto us, Sin excepted *c*, to assure us of Mercy and Forgiveness *d*. For when through our Father *Adam*'s Transgression we were become Children of Perdition *e*, there was no Means to bring us from that Yoke of Sin and Damnation, but only Jesus Christ our Lord *f*, who giving us that by Grace which was his by Nature *g*, made us through Faith the Children of God *h*.

Who was conceived by the Holy Ghost, born of the Virgin Mary, *Suffered under* Pontius Pilate, *was crucified,*

Who, when the Fulness of Time was come *i*, was conceived by the Power of the Holy Ghost, born of the Virgin *Mary*, according to the Flesh *k*, and preached in Earth the Gospel of Salvation *l*, till at length, by Tyranny of the Priests, he was guiltless condemned under *Pontius Pilate*, then President of *Jury*, and most slanderously hanged on the Cross between two Thieves, as a notorious Trespasser *m*, where taking upon him the Pu-

a *Mat.* 1. 21. *Acts* 4. 12. 1 *Tim.* 1. 15. b *John* 1. *Phil.* 2. 6, 7. 1 *Tim.* 3. 16. 1 *John* 5. 20. *Rom.* 9. 5. c *Heb.* 2. 14, 16, 17. *Phil.* 2. 7, 8. 1 *Pet.* 2. 22. 1 *John* 3. 5. d *Rom.* 8. 31, &c. 1 *John* 2. 1. e *Gen.* 3. *Rom.* 5. 16, 17, 18. *Eph.* 2. 3. *Gal.* 3. 10, 13. f *Acts* 4. 12. 1 *Pet.* 2. 6. *Isa.* 28. 16. *Rom.* 9. 33. g *John* 1. 1, 2. *Heb.* 1. 5. *Rom.* 1. 4. *Psal.* 2. 7. h *Gal.* 3. 26. *Rom.* 8. 14. *John* 1. 12. *Eph.* 1. 5. i *Gal.* 4. 4. *Rom.* 1. 2, 3. *Acts* 2. 22. k *Isa.* 7. 14. *Luke* 1. 31, 35. *Rom.* 1, 3. l *Acts* 10. 36. *Heb.* 1. 1. m *John* 7. 32. & 11. 47, 53. & 12. 10, 11, 42. *Mat.* 12. 14. & 27. *Luke* 23. *Mark* 15. *John* 18. & 19.

Punishment of our Sins, he delivered us from the Curse of the Law *n*.

And for as much as he, being only God, could not feel Death; neither, being only Man, could overcome Death; He joined both together, and suffered his Humanity to be punished with most cruel Death *o*, feeling in himself the Anger and severe Judgment of God, even as if he had been in the extreme Torments of Hell, and therefore cried with a loud voice, *My God, my God, why hast thou forsaken me* p?

Dead and buried,

He descended into Hell,

Thus of his free Mercy, without Compulsion, he offered up himself as the only Sacrifice to purge the Sins of all the World *q*; so that all other Sacrifices for Sin are blasphemous, and derogate from the Sufficiency hereof.

The which Death, albeit it did sufficiently reconcile us to God *r*, yet the Scriptures do commonly attribute our Regeneration to his Resurrection *s*: For as by rising again from the Grave the third Day *t*, he conquered Death *u*; even so the Victory of our Faith standeth in his Resurrection, and therefore without the one we cannot feel the Benefit of the other: For as by his Death Sin was taken away, so our Righteousness was restored by his Resurrection *w*.

The third Day he rose again from Death,

And because he would accomplish all things, and take Possession for us in his Kingdom *x*,

n *Gal.* 3. 13. *Isa.* 53. 6, 8, 10. o *Acts* 2. 24. 1 *Pet.* 2. 24. *Isa.* 53. 4, 5, 7, 10. p *Psal.* 22. 1. *Mat.* 27. 46. q *Isa.* 53. *Heb.* 9. 12, 14, 25, 26, 28. & 10. 10, 12, 14. *Gal.* 1. 4. *Rom.* 4. 25. & 5. 8, 9, 10. 1 *John* 1. 7. r *Col.* 1. 20. s *Rom.* 6. 4, 5. 1 *Pet.* 1. 3. t *Mat.* 28. *Acts* 10. 40. 1 *Cor.* 15. 4. u *Hos.* 13. 14. 1 *Cor.* 15. 26, 55, 56, 57. w *Rom.* 4. 25. x *Eph.* 4. 10. *John* 14. 2, 3. *Heb.* 6. 20.

He ascended into Heaven,

he ascended into Heaven *y*, to enlarge that same Kingdom by the abundant Power of his Spirit *z*, by whom we are most assured of his continual Intercession towards God the Father for us *a*. And although he be in Heaven, as touching his corporal Presence *b*, where the Father hath now set him at his Right Hand *c*, committing unto him the Administration of all Things, as well in Heaven above, as in the Earth beneath *d*, yet is he present with us his Members, even to the End of the World *e*, in preserving and governing us with his effectual Power and Grace. Who (when all Things are fulfilled which God hath spoken by the Mouth of all his Prophets, since the World began *f*) will come in the same visible Form in the which he ascended *g*, with an unspeakable Majesty, Power and Company, to separate the Lambs from the Goats, the Elect from the Reprobate *h*; so that none, whether he be alive then, or dead before, shall escape his Judgment *i*.

And sitteth at the right Hand of God the Father Almighty,

From thence shall he come to judge the quick and the dead.

III.

I believe in the Holy Ghost,

MOREOVER, I believe and confess the Holy Ghost, God equal with the Father and the Son, who regenerateth and sanctifieth us, ruleth and guideth us into all Truth,

y *Mark* 16. 19. *Luke* 24. 51. *Acts* 1. 9, 11. z *Luke* 24. 49. *John* 14. 16, 17, 26. *Acts* 1. 4. & 2. 4. a *Rom.* 8. 34. *Heb.* 7. 25. & 9. 24. 1 *John* 2. 1. b *Acts* 3. 21. c *Col.* 3. 1. *Rom.* 8. 34. *Heb.* 1. 3. & 10. 11. & 12. 2. d *Eph.* 1. 20, 21, 22. *Phil.* 2. 9. *Col.* 2. 10. e *Mat.* 28. 20. f *Acts* 3. 21. g *Acts* 1. 11. h *Mat.* 25. 31—46. *Phil.* 3. 20. i *Mat.* 24. 30, 31. *Acts* 10. 42. & 17. 31. 1 *Cor.* 15. 51, 52. 1 *Thess.* 4. 16, 17. 2 *Thess.* 1. 7—10. 2 *Tim.* 4. 1, 8.

Truth *a*, perswading us most assuredly in our Consciences, that we are the Children of God, Brethren to Jesus Christ, and Fellow-heirs with him of Life everlasting *b*.

Yet notwithstanding it is not sufficient to believe that God is Omnipotent and Merciful, that Christ hath made Satisfaction, or that the Holy Ghost hath this Power and Effect, except we do apply the same Benefits to our selves *c*, who are God's Elect *d*.

IV.

The holy Catholick Church, the Communion of Saints.

I Believe therefore and confess one holy Church *a*, which (as Members of Jesus Christ the only Head thereof *b*) consent in Faith, Hope and Charity *c*, using the Gifts of God, whether they be temporal or spiritual, to the Profit and Furtherance of the same *d*. Which Church is not seen to Man's Eyes, but only known to God *e*, who of the lost Sons of *Adam* hath ordained some as Vessels of Wrath to Damnation *f*; and hath chosen others as Vessels of his Mercy to be saved *g*; the which also in due Time he calleth to Integrity of Life and Godly Conversation, to make them a glorious Church to himself *h*.

But

a Mat. 3. 16, 17. 1 *John* 5. 7. 1 *Pet.* 1. 2, 22. 1 *Cor.* 6. 11, 19. *John* 16. 7---13. *Eph.* 3. 16. 2 *Thess.* 2. 13. b *Rom.* 8. 13---17. *Gal.* 4. 6, 7. c *Habak.* 2. 4. *Rom.* 1. 17. and 10. 9. &c. 1 *John* 3. 23. *John* 3. 36. d *John* 17. 2, 3. VI. a *Mat.* 16. 18. *John* 10. 14, 15, 16. *Eph.* 5. 25, 26, 27. *Rom.* 8. 28, &c. *Cant.* 2. b 1 *Cor.* 12. 12, 13. *Eph.* 1. 10, 22, 23. and 4. 15, 16. *Col.* 1. 18. c *Eph.* 4. 3, 4, 5, 13. *Phil.* 3. 16 *Col.* 2. 19. d *Acts* 2. 41, &c. and 4. 32. &c. *Rom.* 12. 4, &c. 1 *Cor.* 12 Chapter. *Eph.* 4. 7, 11, 12. e *Rom.* 11. 33, 34. 2 *Tim.* 2. 19. f *Rom.* 9. 21, 22. g *Rom.* 9. 23. *Eph.* 1. 4, 5, 6, 11, 12. h *Rom.* 8. 30. *Eph.* 5. 26, 27.

But that Church which is visible and seen to the Eye *i*, hath three Tokens or Marks, whereby it may be known. First, the Word of God contained in the old and new Testament *k*, which as it is above the Authority of the same Church *l*, and only sufficient to instruct us in all things concerning Salvation *m*; so is it left for all Degrees of Men to read, and understand *n*: For without this Word neither Church, Council or Decree can establish any Point touching Salvation *o*.

The Second is the holy Sacraments, to wit, of Baptism and the Lord's Supper, which Sacraments Christ hath left unto us, as holy Signs and Seals of Gods Promises *p*. For as by Baptism once received, is signified, that we (as well Infants, as others of Age and Discretion) being Strangers from God by original Sin, are received into his Family and Congregation *q*; with full Assurance that although this Root of Sin ly hid in us, yet to the Elect it shall not be imputed *r*: So the Supper declareth that God, as a most provident Father, doth not only feed our Bodies, but also spiritually nourish our Souls with the Graces and Benefits of Jesus Christ; which the Scripture calleth eating of his Flesh, and drinking of his Blood *s*. Neither must we in the Administration of these Sacraments follow Man's Fancy, but as Christ him-

i *Mat.* 18. 17. 1 *Cor.* 15. 9. k *Mat.* 28. 19, 20. *Rom.* 10. 14, 17. *Luke* 16. 31. and 24. 27. *Eph.* 2. 20. *John* 10. 16. 2 *Tim.* 3. 15, 16. l 2 *Pet.* 1. 20, 21. m *John* 20. 31. 2 *Tim.* 3. 15, 16, 17. n *Deut.* 6. 6, 7. *Jos.* 1. 8. *Psal.* 78. 5. *John* 5. 39. o *Mat.* 15. 3, 6, 9. and 22. 29. *Eph.* 5. 17. p *Mat.* 28. 19. and 26. 26---30. *Rom.* 4. 11. q *Rom:* 6. 3, 4, 5. *Gal:* 3: 27. *Col:* 2: 11, 12. *Tit:* 3: 5. r *Rom.* 4. *Psal:* 32: 1, 2. s 1 *Cor:* 11. 23---29. *John* 6. 48---58.

himself hath ordained, so must they be ministred, and by such as by ordinary Vocation are thereunto called *t*: Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in Time and Place, procureth to himself Damnation.

The Third Mark of this Church is Ecclesiastical Discipline, which standeth in Admonition and Correction of Faults *u*; the final end whereof is Excommunication, by the Consent of the Church determined, if the Offender be obstinate *w*.

And besides this Ecclesiastical Discipline, I acknowledge to belong to the Church a politick Magistrate, who ministreth to every Man Justice, defending the Good, and punishing the Evil, to whom we must render Honour and Obedience in all Things *x*, which are not contrary to the Word of God *y*.

And as Moses *z*, Hezechias *a*, Josias *b*, and other Godly Rulers purged the Church of God from Superstition and Idolatry: So the Defence of Christ's Church appertaineth to the Christian Magistrates, against all Idolaters and Heretick, as Papists, Anabaptists, with such like Lims of Antichrist; to root out all Doctrine of Devils and Men, as the Mass, Purgatory, *Limbus Patrum*, Prayers to Saints and for the Dead, Free-will, Distinction of Meats, Apparel and Days, Vows of single Life, Prelence at Idol-service, Man's Merits

t Deut. 12. 32. *Heb.* 5. 4. *John* 1. 33. 1 *Cor.* 4. 1. *u Matth.* 18. 15----22. *Luke* 17. 3, 4. *Lev.* 19. 17. *w* 1 *Cor.* 5. *x Rom.* 13. 1--7. *Tit.* 3. 1. 1 *Pet.* 2. 13, 14. *y Acts* 4. 19. & 5. 29. *Exod.* 32. *a* 2 Kings 18. 4. 2 *Chron.* 29, 30 and 31 Chapters. *b* 2 *Kings* 23. 1---25. 2 *Chron.* 34.

Merits, with such like *c*: Which draw us from the Society of Christ's Church, wherein standeth only Remission of Sins, purchased by Christ's Blood to all them that believe, whether they be Jews or Gentiles *d*; and lead us to vain Confidence in Creatures, and Trust in our own Imaginations. The Punishment whereof, although God oftentimes deferreth in this Life *e*, yet, after the general Resurrection, when our Souls and Bodies shall rise again to Immortality *f*, they shall be damned to unquencheable Fire *g*: And then we, who have forsaken all Mens Wisdom to cleave unto Christ, shall hear the joyful Voice, Come, ye blessed of my Father, inherit ye the Kingdom prepared for you from the Beginning of the World *h*, and so shall go triumphing with him in Body and Soul, to remain everlastingly in Glory *i*, where we shall see GOD Face to Face, and shall no more need one to instruct another; for we shall all know him, from the highest to the lowest *k*. To whom, with the Father and the Holy Ghost, be all Praise, Honour and Glory, now and ever. So be it.

The Forgiveness of Sins,

The Resurrection of the Body,

And Life everlasting.

c 2 *Tim.* 4. 2, 3, 4. *Col.* 2. 8, 16--23. *Mat.* 15. 1--9. *Isa.* 29. 13. *Heb.* 9. 12, 14, 25, 26, 28. & 10. 10, 12, 14. *Acts* 10. 15. 1 *John* 2. 22. *Rom.* 7. 6. *Gal.* 5. 1. *Col.* 2. 8, 16---23. *Rom.* 14. 1 *Tim.* 4. 1--8. *Mat.* 19. 10, 11, 12. 1 *Cor.* 7. 2, 9. 1 *Cor.* 8. 1 *Cor.* 10. 25. 2 *Cor.* 6. 16, 17. *Luke* 17. 23. *Rom.* 3. 19--29. 1 *Cor.* 3. 11. *Gal.* 4. 9, 10. d *Isa.* 33. 24. *Matth.* 18. 18. *John* 20. 23. 2 *Cor.* 5. 18. *Rom.* 1. 16. & 10. 11, 12. *Eph.* 2. 11, &c. e 2 *Pet.* 2. *Jude. Rom.* 9. 22. f *Acts* 24. 15. 1 *Cor.* 15. 12, &c. *Phil.* 3. 11, 21. 1 *Thess* 4. 13, &c. g 2 *Thess.* 1. 7, 8. 9. & 2. 12. *Isa.* 30. 27. *John* 3. 36. & 5. 28, 29. *Mat.* 25. 30, 41, 46. h *Mat.* 25. 21, 23, 34, 46. i 1 *Thess.* 4. 16, 17. & 5, 9, 10. *John* 5. 29. *Isa.* 26. 19. k 1 *Cor.* 13. 12. 1 *John* 3. 2. *Jer.* 31. 34. *Heb.* 8. 11.

THE

CONFESSION

OF THE

Faith and Doctrine,

Believed and Professed by the

PROTESTANTS of *Scotland*,

Exhibited to the Estates of the same in Parliament, and by their publick Votes authorized, as a Doctrine grounded upon the infallible Word of God. *August* 1560.

And Ratified and Established by Act of Parliament, 1567. as the publick and avowed CONFESSION of FAITH of the CHURCH of *SCOTLAND*.

And afterwards further Established and publickly Confirmed by sundry Acts of Parliaments, and of lawful General Assemblies.

With Proofs from the Scripture.

Matth. xxiv. 14. *And this Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the End come.*
1 Cor. 3. 11. *For other Foundation can no Man lay, than that is laid which is Jesus Christ.*

EDINBURGH,
Printed by *Thomas Lumisden* and *John Robertson*. MDCCXXV.

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The PREFACE.

he States of *Scotland*, with the Inhabitants of the same, professing *Christ Jesus* his holy Gospel, To their natural Country-men, and unto all other Realms and Nations professing the same Lord *Jesus* with them; Wish Grace, Mercy, and Peace, from God the Father of our Lord *Jesus Christ*, with the Spirit of righteous Judgment, for Salvation.

Long have we thirsted (dear Brethren) to have notified unto the World the Sum of that Doctrine which we profess, and for the which we have sustained Infamy and Danger: But such hath been the Rage of Satan against us, and against Christ Jesus *his eternal Verity, lately now again born amongst us, that to this Day no time hath been granted unto us, to clear our Consciences, as most gladly we would have done: For now we have been tossed a whole Year past, as the most Part of* Europe *(as we do suppose) doth understand. But seeing that of the infinite Goodness of our God (who never suffereth his Afflicted utterly to be confounded) above Expectation, we have obtained some Rest and Liberty, we could not but set forth this brief and plain Confession of such Doctrine as is proposed unto us, and as we believe and profess; partly for Satisfaction of our Brethren, whose Hearts, we doubt not, have been, and yet are, wounded by the despiteful Railing of such as yet have not learned to speak well; and partly for stopping the Mouths of impudent Blasphemers, who boldly condemn that which they neither heard nor understood*

understood: Not that we judge that the cankred Malice of such is able to be cured by this simple Confession: No, we know that the sweet Savour of the Gospel is and shall be Death unto the Sons of Perdition. But we have chief Respect to our weak and infirm Brethren, to whom we would communicate the Bottom of our Hearts, lest that they be troubled or carried away by Diversity of Rumors, which Satan spreadeth against us, to the defeating of this our most godly Interprise; Protesting, That if any Man will note in this our Confession, any Article or Sentence repugning to God's holy Word, that it would please him of his Gentleness and for Christian Charity's sake, admonish us of the same in writing; and we, upon our Honours and Fidelity, do promise unto him Satisfaction from the Mouth of God (that is, from his holy Scriptures) or else Reformation of that which he shall prove to be amiss. For God we take to Record in our Consciences, That from our Hearts we abhor all Sects of Heresy, and all Teachers of erroneous Doctrine; and that with all Humiliy we imbrace the purity of Christ's Gospel, which is the only Food of our Soul, and therefore so precious unto us, that we are determined to suffer the extremest of worldly Danger, rather than that we will suffer our selves to be defrauded of the same. For hereof we are most certainly perswaded, That whosoever denyeth Christ Jesus, or is ashamed of him in Presence of Men, shall be denied before the Father and before his holy Angels. And therefore, by the Assistance of the Mighty Spirit of the same our Lord Jesus Christ we firmly purpose to abide to the End in the Confession of this our Faith.

The CONFESSION of the FAITH and DOCTRINE believed and profess'd by the Protestants of *Scotland*, &c.

Matth. xxiv. 14. *And this Gospel of the Kingdom shall be preached through the World, for a Witness unto all Nations; and then shall the End come.*

ARTICLE I. *of God.*

WE confess, and acknowledge one only God, to whom only we must cleave, whom only we must serve, whom only we must worship, and in whom only we must put our Trust *a*, who is Eternal, Infinite, Unmeasurable, Incomprehensible, Omnipotent, Invisible *b*; One in Substance, and yet in Three Persons, the Father, the Son, and the Holy Ghost *c*; by whom we confess and believe all Things in Heaven and Earth, as well visible as invisible, to have been created, to be retained in their Being, and to be ruled and guided by his inscrutable Providence, to such Ends, as his eternal Wisdom, Goodness and Justice hath appointed them, to the Manifestation of his own Glory *d*.

a Deut. 6. 4. 1 *Cor.* 8. 6. *Deut.* 4. 35. *Isai.* 44. 5, 6. *b* 1 *Tim.* 1. 17. 1 *Kings* 8. 27. 2 *Chron.* 6. 18. *Psal.* 139. 7, 8. *Gen.* 17. 1. 1 *Tim.* 6. 15, 16. *Exod.* 3. 14, 15. *c Matth.* 28. 19. 1 *John* 5. 7. *d Gen.* 1. 1. *Heb:* 11. 3. *Act:* 17. 28. *Prov:* 16. 4.

ART.

14

ART. II. *Of the Creation of Man.*

WE confess and acknowledge this our God to have created Man, to wit, our first Father *Adam*, to his own Image and Similitude, to whom he gave Wisdom, Lordship, Justice, Free-will, and clear Knowledge of himself; so that in the whole Nature of Man, there could be noted no Imperfection *e*: From which Honour and Perfection, Man and Woman did both fall. The Woman being deceived by the Serpent, and Man obeying the Voice of the Woman, both conspiring against the Sovereign Majesty of God, who in express Words had before threatned Death, if they presumed to eat of the forbidden Tree *f*.

e *Gen* 1. 26, 27, 28, *&c. Coloss.* 3. 10. *Ephes.* 4. 24. f *Gen.* 3. 6. & 2. 17.

ART. III. *Of original Sin.*

BY which Transgression, commonly called original Sin, was the Image of God utterly defaced in Man, and he and his Posterity of Nature becomes Enemies to God, Slaves to Satan, and Servants to Sin *g*; insomuch that Death everlasting hath had and shall have Power, and Dominion over all that have not been, are not, or shall not be regenerated from above; which Regeneration is wrought by the Power of the Holy Ghost, working in the Hearts of the Elect of God an assured Faith in the Promise of God, revealed to us in his Word, by which Faith we apprehend Christ Jesus, with the Graces and Benefits promised in him *h*.

g *Psal.* 51. 5. *Rom.* 5. 10. & 7. 5. 2 *Tim.* 2. 26. *Eph.* 2. 1, 2, 3. h *Rom.* 5. 14, 21. *Rom.* 6. 23. *John* 3. 5. *Rom.* 5. 1. *Phil.* 1. 29.

ART. IV. *Of the Revelation of the Promise.*

FOr this we constantly believe, that God, after the fearful and horrible Defection of Man from his Obedience, did seek *Adam* again, call upon him, rebuke his Sin, convict him of the same, and in the End made

unto

unto him a most joyful Promise, to wit, *That the Seed of the Woman should break down the Serpent's Head*; that is, he should destroy the Work of the Devil: Which Promise, as it was repeated, and made more clear from Time to Time, so was it embraced with Joy, and most constantly received of all the Faithful from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the Incarnation of Christ Jesus. All (we mean the faithful Fathers under the Law) did see the joyful Day of Christ Jesus, and did rejoice *i*.

i Gen. 3. 9. 15. & 12. 3. & 15. 5, 6. 2 *Sam.* 7. 14. *Isa.* 7. 14. & 9. 6. *Hag.* 2. 7, 9. *John.* 8. 56.

ART. V. *Of the Continuance, Increase and Preservation of the Kirk.*

WE most constantly believe, that God preserved, instructed, multiplied, honoured, decored, and from Death called to Life, his Kirk in all Ages, from *Adam* till the Coming of Christ Jesus in the Flesh *k*: For *Abraham* he called from his Father's Country, him he instructed, his Seed he multiplied *l*; the same he marvelously preserved, and more marvelously delivered from the Bondage and Tyranny of *Pharaoh* *m*; to them he gave his Laws, Constitutions and Ceremonies *n*; them he possessed in the Land of *Canaan* *o*; to them, after *Judges* *p*, and after *Saul* *q*, he gave *David* to be King *r*, to whom he made Promise, that of the Fruit of his Loins, should One sit for ever upon his Regal Seat *s*; to this same People, from Time to Time, he sent Prophets to reduce them to the right Way of their God *t*, from the which oftentimes they declined by Idolatry *u*. And albeit that, for their stubborn Contempt of Justice, he was compelled to give them into the Hands of their Enemies *x*, as before was threatned by the Mouth of *Moses* *y*,

k Ezek. 16. 6——14. *l Gen.* 12, &c. *m Exod.* 1, &c. *n Exod.* 20, &c. *o Josh.* 1. 3. & 23. 4. *p Judg.* 1, &c. *q 1 Sam.* 10. *r 1 Sam.* 16. 13. *s 2 Sam.* 7. 12. *t 2 Kings* 17. 13. *u 2 Kings* 17. 14, 15, &c. *x 2 Kings* 24. 3, 4. *y Deut.* 28. 36, 48, &c.

so much that the holy City was delivered to the Temple burnt with Fire z. and the whole Land left desolate, the Space of Seventy Years a; yet of Mercy did he reduce them again to Jerusalem, where the City and Temple were re-edified, and they against all Temptations, and Assaults of Satan, did abide till the Messias came, according to the Promise b.

z 2 Kings 25. a Daniel 9. 2. b Jer. 30. Ezra 1. Hag. 1. 14. & 2. 7, 8, 9. Zech. 3. 8.

ART. VI. *Of the Incarnation of Christ Jesus.*

WHen the Fulness of Time came, God sent his Son, his eternal Wisdom, the Substance of his own Glory in this World, who took the Nature of Mankind, of the Substance of Woman, to wit, of a Virgin, and that by Operation of the Holy Ghost: and so was born the just Seed of David, the Angel of the great Counsel of God, the very Messias promised, whom we Confess and Acknowledge Immanuel, very God, and very Man, Two perfect Natures, united and joined in one Person c: By which our Confession, we condemn the damnable and pestilent Heresies of Arius, Marcion, Eutyches, Nestorius, and such others, as either did deny the Eternity of his God-head, or the Verity of his Humane Nature, or confounded them, or yet divided them.

c Gal. 4. 4. Luke 1. 31. Matth. 1. 18. & 20. 1. Rom. 1. 3. Matth. 1. 23. John 1. 45. 1 Tim. 2. 5.

ART. VII. *Why it behoved the Mediator to be very God, and very Man.*

WE acknowledge and confess, that this most wonderous Conjunction between the God-head and the Man-head in Christ Jesus, did proceed from the eternal and immutable Decree of God, from which all our Salvation springs and depends d.

d Eph. 1. 3, 4, 5, 6.

ART.

ART. VIII. *Of Election.*

FOr that same, eternal God and Father, who of mere Grace elected us in Christ Jesus his Son before the Foundation of the World was laid *e*, appointed him to be our Head *f*, our Brother *g*, our Pastor, and great Bishop of our Souls *h*: But because that the Enmity between the Justice of God, and our Sins, was such, that no Flesh by it self could, or might have attained unto God *i*; It behoved, that the Son of God should descend unto us, and take to himself a Body of our Body, Flesh of our Flesh, and Bone of our Bones, and so become the Mediator between God and Man *k*; giving Power to so many, as believe in him to be, the Sons of God *l*, as himself doth witness, *I pass up to my Father and unto your Father, to my God and your God* m: By which most holy Fraternity, whatsoever we have lost in *Adam*, is restored unto us again *n*; and for this Cause, are we not afraid to call God our Father *o*: Not so much because he hath created us, which we have common with the Reprobates *p*, as for that he hath given to us his only Son, to be our Brother *q*, and given unto us Grace to acknowledge and imbrace him for our only Mediator, as before is said. It behoved further the Messias and Redeemer to be very God and very Man, because he was to underly the Punishment due for our Transgressions; and to present himself in the Presence of his Father's Judgment, as in our Person, to suffer for our Transgression and Inobedience *r*, by Death to overcome him that was the Author of Death: But, because the only God-head could not suffer Death *s*, neither yet could the only Man-head overcome the same, he joined both together in one Per-

e *Eph.* 1. 11. *Matth.* 25. 34. f *Eph.* 1. 22, 23. g *Heb.* 2. 7, 8, 11, 12. *Psal.* 22. 22. h *Heb.* 13. 20. 1 *Pet.* 2. 25. & 5. 4. i *Psal.* 130. 3. & 143. 2. k 1 *Tim.* 2. 5. 1 *John* 1. 12. m *John* 20. 17. n *Rom.* 5. 17, 18, 19. o *Rom.* 8. 15. *Gal.* 4. 5, 6. p *Acts* 17. 26. q *Heb.* 2. 11, 12. r 1 *Pet.* 3. 18. *Isa.* 53. 8. s *Acts* 2. 24.

on, that the Imbecillity of the one should suffer, and be subject to Death (which we had deserved) and the infinite and invincible Power of the other, *to wit*, of the God-head, should triumph, and purchase to us Life, Liberty and perpetual Victory *t*; and so we confess, and most undoubtedly believe.

t 1 *John* 1. 2. *Acts* 20. 28. 1 *Tim.* 3. 16. *John* 3. 16.

ART. IX. *Of Christ's Death, Passion and Burial.*

THat our Lord Jesus offered himself a voluntary Sacrifice unto his Father for us *u*; that he suffered Contradiction of Sinners; that he was wounded and plagued for our Transgressions *w*; that he being the clean innocent Lamb of God *x*, was condemned in the Presence of an earthly Judge *y*, that we should be absolved before the Tribunal Seat of our God *z*; that he suffered not only the cruel Death of the Cross (which was accursed by the Sentence of God *a*,) but also, that he suffered for a Season the Wrath of his Father *b*, which Sinners had deserved: But yet we avow, that he remained the only Welbeloved, and blessed Son of his Father, even in the Midst of his Anguish and Torment, which he suffered in Body and Soul, to make the full Satisfaction for the Sins of the People *c*; after the which, we confess and avow, that there remaineth no other Sacrifice for Sin *d*; which, if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's Death, and the everlasting Purgation, and Satisfaction purchased to to us by the same.

u *Heb.* 10. 4 —— 12. w *Isa.* 53. 5. *Heb.* 12. 3. x *John* 1. 29. y *Matth.* 27. 11, 26. *Mark* 15. *Luke* 23. z *Gal.* 3. 13. a *Deut.* 21. 23. b *Matth.* 26. 38, 39. c 2 *Cor.* 5. 21. d *Heb.* 9. 12. & 10. 14.

ART. X. *Of his Resurrection.*

WE undoubtedly believe, that in so much as it was impossible that the Dolours of Death should retain in Bondage the Author of Life *e*; that our Lord

e *Acts* 2. 24. Jesus

Jesus crucified, dead and buried, who descended into Hell, did rise again for our Justification *f*; and destroying of him who was the Author of Death, brought Life again to us, that were subject to Death, and to the Bondage of the same *g*; we know that his Resurrection was confirmed by the Testimony of his very Enemies *h*, by the Resurrection of the Dead, whose Sepulchres did open, and they did rise, and appear to many without the City of *Jerusalem i*; it was also confirmed by the Testimony of his Angels *k*, and by the Senses and Judgments of his Apostles, and of others who had Conversation, and did eat and drink with him, after his Resurrection *l*.

f *Acts* 3. 26. *Rom.* 6. 5, 9. *Rom.* 4. 25. g *Heb.* 2. 14, 15. h *Matth.* 28. 4. i *Matth.* 27. 52, 53. k *Matth.* 28. 5, 6. l *John* 20. 27. & 21. 7. & 12. 13. *Luke* 24. 41, 42, 43.

ART. XI. *Of his Ascension.*

WE nothing doubt, but the self-same Body, which was born of the Virgin, was crucified, dead and buried, and which did rise again, did ascend into the Heavens, for the Accomplishment of all Things *m*, where, in our Names, and for our Comfort, he had received all Power in Heaven and Earth *n*, where he sitteth at the Right-hand of the Father, inaugerate in his Kingdom, Advocate and only Mediator for us *o*; which Glory, Honour and Prerogative, he alone, amongst the Brethren, shall possess, till that all his Enemies be made his Footstool *p*, as that we undoubtedly believe they shall be in the final Judgment, to the Execution whereof, we certainly believe, that the same our Lord Jesus, shall as visibly return, as that he was seen to ascend *q*; and then we firmly believe that the Time of Refreshing and Restitution of all Things shall come *r*, insomuch that these, that from the Beginning

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m *Luke* 24. 51. *Acts* 1. 9. n *Matth.* 28. 18. o 1 *John* 2. 1. 1 *Tim.* 2. 5. p *Psal.* 110. 1. *Matth.* 22. 44. *Mark* 12. 36. *Luke* 20. 42, 43. q *Acts* 1. 11. r *Acts* 3. 19.

have suffered Violence, Injury and Wrong for Righteousness Sake, shall inherit that blessed Immortality promised from the Beginning *s*: But contrariwise, the stubborn, inobedient, cruel Oppressors, filthy Persons, Idolaters, and all such Sorts of Unfaithful, shall be cast in the Dungeon of utter Darkness, where the Worm shall not die, neither yet shall their Fire be extinguished *t*: The Remembrance of which Day, and of the Judgment to be executed in the same, is not only to us a Bridle, whereby our carnal Lusts are refrained, but also such inestimable Comfort, that neither may the Threatning of worldly Princes, neither yet the Fear of temporal Death, and present Danger, move us to renounce and forsake that blessed Society, which we the Members have with our Head and only Mediator Christ Jesus *u*, whom we confess and avow to be the Messias promised, the only Head of his Kirk, our just Law-giver, our only High-Priest, Advocate, and Mediator *w*. In which Honours and Offices, if Man or Angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our sovereign and supreme Governor, Christ Jesus.

s *Matth.* 25. 34. 2 *Thess.* 1. 4, *&c.* t *Rev.* 21. 27. *Isa.* 66. 24. *Matth.* 25. 41. *Mark* 9. 44, 46, 48. *Matth.* 22. 13. u 2 *Pet.* 3. 11. 2 *Cor.* 5. 9, 10, 11. *Luke* 21. 27, 28. *John* 14. 1, *&c.* w *Isa.* 7. 14. *Eph.* 1. 22. *Col.* 1. 18. *Heb.* 9. 11, 15. & 10. 21. 1 *John* 2. 1. 1 *Tim.* 2. 5.

ART. XII. *Of Faith in the Holy Ghost.*

THis our Faith, and Assurance of the same, proceeds not from Flesh and Blood, that is to say, from no natural Powers within us, but is the Inspiration of the Holy Ghost *x*: Whom we confess God equal with the Father, and with his Son *y*; who sanctifieth us, and bringeth us into all Verity, by his own Operation; without whom we should remain for ever Enemies to God, and ignorant of his Son Christ Jesus. For of Nature we are so dead, so blind, and so perverse, that neither

x *Matth.* 16. 17. *John* 14. 26. & 15. 26. & 16. 13.
y *Acts* 5. 3, 4.

neither can we feel when we are pricked, see the Li[ght] when it shines, nor assent to the Will of God when [it] is revealed; except the Spirit of the Lord Jesus quic[k]en that which is dead, remove the Darkness from our Minds, and bow our stubborn Hearts to the Obedience of his blessed Will *z*. And so, as we confess, that God the Father created us, when we were not *a*; as his Son our Lord Jesus redeemed us, when we were Enemies to him *b*: So also do we confess, that the Holy Ghost doth sanctify and regenerate us, without all Respect of any Merit proceeding from us, be it before, or be it after our Regeneration *c*. To speak this one Thing yet in more plain Words; As we willingly spoil our selves of all Honour and Glory of our own Creation and Redemption *d*, so do we also of our Regeneration and Sanctification *e*: For of our selves we are not sufficient to think a good Thought; but he who hath begun the Work in us, is only he that continues us in the same, to the Praise and Glory of his undeserved Grace *f*.

z *Col.* 2. 13. *Eph.* 2. 1. *John* 9. 39. *Rev.* 3. 17. *Mat.* 17. 17. *Mark* 9. 19. *Luke* 9. 41. *John* 6. 63. *Mic.* 7. 8. 1 *Kings* 8. 57, 58. a *Psal.* 100. 3. b *Rom.* 5. 10. c *John* 3. 5. *Tit.* 3. 5. *Rom.* 5. 8. d *Phil.* 3. 9. e *Phil.* 1. 6. 2 *Cor.* 3. 5. f *Eph.* 1. 6.

ART. XIII. *Of the Cause of good Works.*

SO that the Cause of good Works we confess to be, not our Free-will, but the Lord Jesus, who dwelling in our Hearts by true Faith, bringeth forth such Works, as God hath prepared for us to walk in. For this we most boldly affirm, that it is Blasphemy to say, that Christ abides in the Hearts of such, in whom there is no Spirit of Sanctification *g*: And therefore we fear not to affirm, that Murderers, Oppressors, cruel Persecutors, Adulterers, Whoremongers, filthy Persons, Idolaters, Drunkards, Thieves, and all Workers of Iniquity, have neither true Faith, nor any Portion of the Spirit of the Lord Jesus, so long as obstinately they continue

g *Eph.* 2. 20. *Phil.* 2. 13. *Rom.* 8. 9.

tinue in their Wickedness; for, so soon as the Spirit of the Lord Jesus (which God's Elect Children receive by true Faith) taketh Possession in the Heart of any Man, so soon doth he regenerate and renew the same Man; so that he beginneth to hate that which before he loved, and beginneth to love that which before he hated; and from thence cometh that continual Battel, which is between the Flesh and the Spirit in God's Children: Still the Flesh and natural Man, according to their own Corruption, lusteth for Things pleasant and delectable unto its self, and grudgeth in Adversity, is lifted up in Prosperity, and at every Moment is prone and ready to offend the Majesty of God *h*. But the Spirit of God, which giveth Witnessing to our Spirit, that we are the Sons of God *i*, maketh us to resist filthy Pleasures, and to grone in God's Presence for Deliverance from this Bondage of Corruption *k*, and finally, to triumph over Sin, that it reign not in our mortal Bodies *l*. This Battle hath not the carnal Man, being destitute of God's Spirit, but doth follow and obey Sin with Greediness, and without Repentance, even as the Devil and their corrupt Lusts do prick them *m*: But the Sons of God, as before is said, do fight against Sin, do sob and mourn, when they perceive themselves tempted to Iniquity; and if they fall, they rise again, with earnest and unfeigned Repentance *n*; and these Things they do not by their own Power, but by the Power of the Lord Jesus, without whom they were able to do nothing *o*.

h *Rom.* 7. 15. ad ult. *Gal.* 5. 17. i *Rom.* 8. 16. k *Rom.* 7. 24. & 8. 22. l *Rom.* 6. 12. m *Eph.* 4. 17, &c. n 2 *Tim.* 2. 26. o *John* 15. 5.

ART. XIV. *What Works are reputed good before God.*

WE confess and acknowledge, that God hath given Man his holy Law, in which not only are forbidden all such Works, as displease and offend his godly Majesty, but also are commanded all such as please him, and

as

as he hath promised to reward *p*: And these Works be two sorts; The one is done to the Honour of God, the other, to the Profit of our Neighbours; and both have the revealed Will of God for their Assurance; to have one God, to worship and honour him, to call upon him in all our Troubles, to reverence his holy Name, to hear his Word, to believe the same, to communicate with his holy Sacraments *q*, are the Works of the first Table. To honour Father, Mother, Princes, Rulers, and superiour Powers, to love them, to support them, yea, to obey their Charges (not repugning to the Commandment of God) to save the Lives of Innocents, to repress Tyranny, to defend the Oppressed, to keep our Bodies clean and holy, to live in Soberness and Temperance, to deal justly with all Men, both in Word and Deed; and finally, to repress all Appetite of our Neighbour's Hurt *r*; are the good Works of the second Table, which are most pleasing and acceptable unto God. As these Works that are commanded by himself, the contrary whereof is Sin most odious, which always displeaseth him, and provoketh him to Anger; as not to call upon him alone, when we have Need, nor to hear his Word with Reverence, to contemn and despise it; to have, or to worship Idols; to maintain and defend Idolatry; lightly to esteem the Reverend Name of God; to profane, abuse, or contemn the Sacraments of Christ Jesus; to disobey or resist any that God hath placed in Authority (while they pass not over the Bounds of their Office *s*) to murder, or to consent thereto; to bear Hatred, or to suffer innocent Blood to be shed, if we may withstand it *t*; and finally, the Transgression of any other Commandment in the first or second Table; we confess and affirm to be Sin *u*, whereby God's Anger and Displeasure is kindled against the proud, unthankful World:

p *Exod.* 20. 1, &c. *Deut.* 5. 6, &c. & 4. 8. q *Luke* 1. 74, 75. *Micah* 6. 8. r *Eph.* 6. 1, 7. *Ezek.* 22. 1, &c. 1 *Cor.* 6. 19, 20. 1 *Thes.* 4. 3——7. *Jer.* 22. 3, &c. *Isa.* 58. 1. s 1 *Thes.* 4. 6. *Rom.* 13. 2. t *Ezek.* 22. 13, &c. u 1 *John* 3. 4.

World: So that good Works we affirm to be these only, that are done in Faith *w*, and at God's Commandment *x*, who in his Law hath expressed, what the Things be that please him: And evil Works we affirm, not only these that expresly are done against God's Commandment *y*; but these also that in Matter of Religion, and worshipping of God, have no other Assurance, but the Invention and Opinion of Man; which God from the Beginning hath ever rejected, as by the Prophet *Isaiah z*, and by our Master Christ Jesus, we are taught in these Words, *In vain do they worship me, teaching for Doctrine the Precepts of Men a.*

w *Rom.* 14. 23. *Heb.* 11. 6. x 1 *Sam.* 15. 22. 1 *Cor.* 10. 31. y 1 *John* 3. 4. z *Isa.* 29. 13. a *Mat.* 15. 9. & *Mrak* 7. 7.

ART. XV. *Of the Perfection of the Law, and the Imperfection of Man.*

THE Law of God, we confess and acknowledge, most just, most equal, most holy, and most perfect; commanding those Things, which, being wrought in Perfection, were able to give Life, and able to bring Man to eternal Felicity *b*: But our Nature is so corrupt, so weak, and so imperfect, that we are never able to fulfil the Works of the Law in Perfection *c*; yea, if we say, we have no Sin, even after we are regenerated, we deceive our selves, and the Verity of God is not in us *d*; and therefore, it behoveth us to apprehend Christ Jesus, with his Justice and Satisfaction, who is the End and Accomplishment of the Law, by whom we are set at this Liberty, that the Curse and Malediction of God fall not upon us; albeit we fulfil not the same in all Points *e*: For God the Father, beholding us in the Body of his Son Christ Jesus, accepteth our imperfect Obedience,

b *Lev.* 18. 5. *Gal.* 3. 12. 1 *Tim.* 1. 8. *Rom.* 7. 12. *Psal.* 19. 7—11. c *Deut.* 5. 29. *Rom.* 10. 3. d 1 *Kings* 8. 46. and 2 *Chron.* 6. 36. *Prov.* 20. 9. *Eccles.* 7. 22. 1 *John* 1. 8. e *Rom.* 10. 4. *Gal.* 3. 13. *Deut.* 27. 26.

as it were perfect *f*; and covers our Works, which are defiled with many Spots, *g*, with the Justice of his Son: We do not mean, that we are so set at Liberty, that we owe no Obedience to the Law, (for that before we have plainly confessed) but this we affirm, That no Man in Earth (Christ Jesus only excepted) hath given, gives, or shall give in Work, that Obedience to the Law, which the Law requires: But when we have done all Things, we must fall down, and unfeignedly confess, that we are unprofitable Servants *h*; and therefore, whosoever boast themselves of Merits of their own Works, or put their Trust in the Works of Supererogation, boast themselves in that which is Nought, and put their Trust in damnable Idolatry.

f *Phil.* 2. 15. g *Isa.* 64. 6. h *Luke* 17. 10.

ART. XVI. *Of the Kirk.*

AS we believe in one God, Father, Son, and Holy Ghost; so do we most constantly believe, that from the Beginning there hath been, and now is, and to the End of the World shall be, one Kirk, that is to say, one Company and Multitude of Men chosen of God, who rightly worship and embrace him by true Faith in Christ Jesus *i*, who is the only Head of the same Kirk, which also is the Body and Spouse of Christ Jesus; which Kirk is Catholick, that is Universal, because it containeth the Elect of all Ages, of all Realms, Nations, and Tongues, be they of the *Jews*, or be they of the *Gentiles*, who have Communion and Society with God the Father, and with his Son Christ Jesus, through the Sanctification of his holy Spirit *k*; and therefore it is called the Communion, not of profane Persons, but of Saints, who, as Citizens of the heavenly *Jerusalem l*, have the Fruition of the most inestimable Benefits, to wit, of one God, one Lord Jesus, one Faith, and one Baptism *m*; out of which Kirk, there is neither Life, nor eternal Felicity: And therefore, we utterly abhor the Blasphemy of them that

i *Mat.* 28. 20. *Eph.* 1. 4. k *Col.* 1. 18. *Eph.* 5. 23, 24, &c. *Rev.* 7. 9. l *Eph.* 2. 19. m *Eph.* 4. 5.

that affirm, That Men, which live according to Equity and Juſtice, ſhall be ſaved, what Religion that ever they have profeſſed. For, as without Chriſt Jeſus there is neither Life nor Salvation *n*; ſo ſhall there none be participant thereof, but ſuch as the Father hath given unto his Son Chriſt Jeſus, and theſe that in Time come unto him, avow his Doctrine, and believe in him *o*; we comprehend the Children with the faithful Parents *p*. This Kirk is inviſible, known only to God, who alone knoweth whom he hath choſen *q*, and comprehendeth as well (as ſaid is) the Elect that be departed, commonly called, *The Church triumphant*, as thoſe that yet live, and fight againſt Sin and Satan, and ſhall live hereafter *r*.

n *John* 3. 36. o *John* 6. 37, 39, 65. & 17. 6. p *Acts* 2. 39. q 2 *Tim.* 2. 19. *John* 13. 18. r *Eph.* 1. 10. *Col.* 1. 20. *Heb.* 12. 4.

ART. XVII. *Of the Immortality of the Soul.*

THe Elect departed, are in Peace, and reſt from their Labours *ſ*; not that they ſleep, and come to a certain Oblivion, as ſome Phantaſticks do affirm, but that they are delivered from all Fear and Torment, and all Temptation, to which we, and all God's Elect, are ſubject in this Life *t*; and therefore do bear the Name of the Church militant: As contrariwiſe, the Reprobate and Unfaithful departed, have Anguiſh, Torment and Pain, that cannot be expreſſed *u*; ſo that neither are the one nor the other in ſuch a Sleep, that they feel not their Torment; as the Parable of Chriſt Jeſus in the Sixteenth of *Luke* *w*, his Words to the Thief *x*, and theſe Words of the Souls crying under the Altar *y*, *O Lord, thou that art righteous and juſt, how long ſhalt thou not revenge our Blood upon thoſe that dwell on the Earth?* do teſtifie.

Art. 18.

ſ *Rev.* 14. 13. t *Iſa.* 25. 8. *Rev.* 7. 14—17. & 21. 4. u *Rev.* 16. 10, 11. *Iſa.* 66. 24. *Mark* 9. 44, 46, 48. w *Luke* 16. 23, 24, 25. x *Luke* 23. 43. y *Rev.* 6. 9, 10.

ART. XVIII. *Of the Notes, whereby the true Kirk is decerned from the false; and who shall judge of the Doctrine.*

BEcause that Satan from the Beginning hath laboured to deck his pestilent Synagogue, with the Title of the Church of God, and hath inflamed the Hearts of cruel Murderers, to persecute, trouble and molest the true Kirk, and Members thereof, as *Cain* did *Abel a*, *Ishmael*, *Isaac b*, *Esau*, *Jacob c*, and the whole Priesthood of the *Jews*, Christ Jesus himself, and his Apostles after him *d*. It is one Thing most requisite, that the true Kirk be discerned from the filthy Synagogues, by clear and perfect Notes, lest we, being deceived, receive and embrace, to our own Condemnation, the one for the other. The Notes, Signs, and assured Tokens, whereby the immaculate Spouse of Christ Jesus is known from the horrible Harlot, the Kirk malignant, we affirm, are neither Antiquity, Title usurped, lineal Descent, Place appointed, nor Multitude of Men approving an Error; for *Cain* in Age and Title, was preferred to *Abel* and *Seth e*; *Jerusalem* had Prerogative above all Places of the Earth *f*, where also were the Priests lineally descended from *Aaron*, and greater Number followed the Scribes, Pharisees, and Priests, than unfeignedly believed and approved Christ Jesus and his Doctrine *g*; and yet, as we suppose, no Man of sound Judgment will grant, that any of the forenamed were the Church of God. The Notes therefore of the true Church of God, we believe, confess, and avow to be, *First*, The true Preaching of the Word of God, wherein God hath revealed himself unto us, as the Writings of the Prophets and Apostles do declare. *Secondly*, The right Administration of the Sacraments of Christ Jesus, which must be annexed

a *Gen.* 4. 8. b *Gen.* 21. 9. c *Gen.* 27. 41. d *Matth.* 23. 34. *John* 15. 18, 19, 20, 24. & 11. 47, 53. *Acts* 4. 1—3. & 5. 17, 18. e *Gen.* 4. f *Psal.* 48. 2, 3. *Matth.* 5. 35. g *John* 12. 42.

annexed unto the Word and Promise of God, to seal and confirm the same in our Hearts *h*. *Last*, Ecclesiastical Discipline uprightly ministred as God's Word prescribeth, whereby Vice is repressed, and Virtue nourished *i*. Whersoever, then, these former Notes are seen, and of any Time continue (be the Number never so few, about Two or Three) there without all Doubt is the True Church of Christ, who, according to his Promise, is in the Midst of them *k*: Not that Universal, of which we have before spoken; but particular, such as were in *Corinthus* l, *Galatia* m, *Ephesus* n, and other Places, wherein the Ministry was planted by *Paul*, and were of himself named the Churches of God: And such Churches, we the Inhabitants of the Realm of *Scotland*, Professors of Christ Jesus, profess our selves to have in our Cities, Towns, and Places reformed, for the Doctrine taught in our Churches, contained in the written Word of God, *to wit*, in the Books of Old and New Testaments; in those Books we mean, which of the Ancients have been reputed Canonical, in the which we affirm, that all Things necessary to be believed for the Salvation of Mankind, are sufficiently expressed *o*. The Interpretation whereof, we confess, neither appertaineth to private nor publick Person; neither yet to any Kirk for any Prehemirence, or Prerogative, personally or locally, which one hath above another, but appertaineth to the Spirit of God, by whom also the Scripture was written *p*. When Controversie then happeneth, for the right Understanding of any Place or Sentence in Scripture, or for the Reformation of any Abuse within the Church of God, we ought not so much to look what Men before us have said or done, as unto that which the Holy Ghost uniformly speaketh, within the Body of the Scriptures; and

h *Eph.* 2. 20. *Acts* 2. 42. *John* 10. 27. & 18. 37. 1 *Cor.* 1. 23, 24. *Matth.* 28. 19, 20. *Mark* 16. 15, 16. 1 *Cor.* 11. 23——26. *Rom.* 4. 11. i *Mat.* 18. 15---18. 1 *Cor.* 5. 4, 5. k *Matth.* 18. 19, 20. l 1 *Cor.* 1. 2. & 2 *Cor.* 1. 2. m *Gal.* 1. 2. n *Acts* 20. 17. o *John* 20. 31. 2 *Tim.* 3. 16, 17. p 2 *Pet.* 1. 20, 21.

and unto that which Jesus Christ himself did, and commanded to be done *q*. For this is a Thing universally granted, that the Spirit of God, which is the Spirit of Unity, is nothing contrarious unto himself *r*: If then the Interpretation, Determination, or Sentence, of any Doctor, Church or Council, repugnant to the plain Word of God, written in any other Place of Scripture; it is a Thing most certain, that there is not the true Understanding and Meaning of the Holy Ghost, although that Councils, Realms, and Nations have approved and received the same. For we dare not admit any Interpretation, which repugneth to any principal Point of our Faith, or to any other plain Text of Scripture, or yet unto the Rule of Charity.

q *John* 5. 39. r *Eph.* 3. 4.

ART. XIX. *Of the Authority of the Scriptures.*

AS we believe and confess the Scriptures of God, sufficient to instruct, and make the Man of God perfect; so do we affirm and avow the Authority of the same to be of God, and neither to depend on Men nor Angels *s*. We affirm therefore, that such as alledge the Scripture to have no other Authority, but that which it hath received from the Church, to be blasphemous against God, and injurious to the true Church, which always heareth and obeyeth the Voice of her own Spouse and Pastor *t*, but taketh not upon her to be Mistress over the same.

s 2 *Tim.* 3. 16, 17. t *John* 10. 27.

ART. XX. *Of General Councils, of their Power, Authority, and Cause of their Convention.*

AS we do not rashly condemn that which godly Men, assembled together in general Councils lawfully gathered, have proponed unto us; so, without just Examination, dare we not receive whatsoever is obtruded unto Men, under the Name of general Councils: For plain it is, as they were Men, so have some of them ma-

ni-

nifestly erred, and that in Matters of great Weight and Importance *u*. So far then as the Council proveth the Determination and Commandment that it giveth, by the plain Word of God; so soon do we reverence and embrace the same: But if Men, under the Name of a Council, pretend to forge unto us, new Articles of our Faith, or to make Constitutions repugning to the Word of God; then utterly we must refuse the same, as the Doctrine of Devils, which draweth our Souls from the Voice of our only God, to follow the Doctrines and Constitutions of Men *w*. The Cause, then, why that general Councils conveened, were neither to make any perpetual Law, which God had not before made, neither yet to forge new Articles of our Belief, nor to give the Word of God Authority; much less to make that to be his Word, or yet the true Interpretation of the same, which was not before, by his holy Will, expressed in his Word *x*: But the Cause of Councils (we mean of such as merit the Name of Councils) was partly for Confutation of Heresies *y*, and for giving publick Confession of their Faith, to the Posterity following; which both they did by the Authority of God's written Word, and not by any Opinion, or Prerogative, that they could not err, by reason of their general Assembly: And this we judge to have been the chief Cause of general Councils. The other was for good Policy and Order, to be constitute and observed in the Kirk, which (as in the House of God *z*) it becometh all Things to be done decently and in Order *a*. Not that we think, that any Policy, and an Order in Ceremonies, can be appointed for all Ages, Times and Places: For as Ceremonies, such as Men have devised, are but temporal; so may and ought they to be changed, when they rather foster Superstition, than edifie the Church, using the same.

ART.

u *Gal.* 2. 11——14. w 1 *Tim.* 4. 1, 2, 3. x *Col.* 2. 16, 18——22. y *Acts* 15. z 2 *Tim.* 3. 15. *Heb.* 3. 2. a 1 *Cor.* 14. 40.

ART. XXI. *Of the Sacraments.*

AS the Fathers under the Law, besides the Verity of of the Sacrifices, had two chief Sacraments, to wit, Circumcision and the Passover; the Despisers and Contemners whereof, were not reputed of God's People *b*; so do we acknowledge and confess, that we now, in Time of the Evangel, have two chief Sacraments only, instituted by the Lord Jesus, and commanded to be used of all those, that will be reputed Members of his Body; to wit, Baptism, and the Supper, or Table of the Lord Jesus, called the Communion of his Body and Blood *c*: And these Sacraments, as well of the *Old*, as of the *New Testament*, now instituted of God, not only to make a visible Difference betwixt his People, and these that were without his League, but also to exercise the Faith of his Children, and by Participation of the same Sacraments, to seal in their Hearts the Assurance of his Promise, and of that most blessed Conjunction, Union, and Society, which the Elect have with their Head Christ Jesus: And thus we utterly condemn the Vanity of these, that affirm Sacraments to be nothing else but naked and bare Signs; no, we assuredly believe, that by Baptism we are ingrafted in Christ Jesus, to be made Partakers of his Justice, whereby our Sins are covered and remitted: And also, that in the Supper, rightly used, Christ Jesus is so joined with us, that he becometh very Nourishment and Food to our Souls *d*; not that we imagine any Transubstantiation of Bread into Christ's natural Body, and of Wine into his natural Blood, as the Papists have perniciously taught, and damnably believed; but this Union and Conjunction, which we have with the Body and Blood of Christ Jesus, in the right Use of the Sacraments, wrought by Operation of the Holy Ghost, who by true Faith, carrieth us above

b *Gen.* 17. 10, 11, 14. *Exod.* 21. *Num.* 9. 13. c *Mat.* 28. 19. *Mark* 16. 15, 16. *Mat.* 26. 26, 27, 28. *Mark* 14. 22, 23, 24. *Luke* 22. 19, 20. 1 *Cor.* 11. 23—26. d 1 *Cor.* 10. 16. *Rom.* 6. 3, 4, 5. *Gal.* 3. 27.

above all Things that are visible, carnal and earthly, and maketh us to feed upon the Body and Blood of Christ Jesus, which was once broken and shed for us, which now is in Heaven, and appeareth in the Presence of his Father for us *e*: And yet, notwithstanding the far Distance of Place, which is between his Body now glorified in Heaven, and us now mortal on this Earth; yet we most assuredly believe, that the Bread which we break, is the Communion of Christ's Body, and the Cup which we bless, is the Communion of his Blood *f*: So that we confess, and undoubtedly believe, that the Faithful, in the right Use of the Lord's Table, do so eat the Body, and drink the Blood of the Lord Jesus, that he remaineth in them, and they in him: Yea, they are so made Flesh of his Flesh, and Bone of his Bones *g*, that as the Eternal God-head hath given to the Flesh of Christ Jesus (which of their own Nature was mortal and corruptible *h*) Life and Immortality; so doth Christ Jesus his Flesh and Blood, eaten and drunken by us, give unto us the same Prerogatives. Which, albeit we confess, are neither given unto us at that Time only, neither yet by the proper Power and Vertue of the Sacrament only; yet we affirm, that the Faithful, in the right Use of the Lord's Table, have such Conjunction with Christ Jesus *i*, as the natural Man cannot apprehend: Yea, and further we affirm, that albeit the Faithful, oppressed by Negligence, and manly Infirmity, do not profit so much as they would, in the very instant Action of the Supper, yet shall it after bring Fruit forth, as lively Seed sown in good Ground: For the holy Spirit, which can never be divided from the right Institution of the Lord Jesus, will not frustrate the Faithful of the Fruit of that mystical Action; but all these, we say, come of true Faith, which apprehendeth Christ Jesus, who only maketh his Sacraments effectual unto us: And therefore, whosoever slandereth us, as that we affirm and believe Sacraments to

e *Mark* 16. 19. *Luke* 24. 51. *Acts* 1. 11. & 3. 21. f 1 *Cor.* 10. 16. g *Eph.* 5. 30. h *Mat.* 27. 50. *Mark* 15. 37. *Luke* 23. 46. & *John* 19. 30. i *John* 6. 51, &c.

to be naked and bare Signs, do Injury unto us, and speak against the manifest Truth. But this liberally and frankly we confess, that we make a Distinction between Christ Jesus in his Eternal Substance, and between the Elements in the Sacramental Signs. So that we will neither worship the Signs, in Place of that which is signified by them; neither yet do we despise and interprete them, as unprofitable & vain, but do use them with all Reverence, examining our selves diligently before that we so do; because we are assured by the Mouth of the Apostle, that such as *eat of that Bread, and drink of that Cup unworthily, are guilty of the Body and Blood of Christ Jesus k.*

k 1 *Cor.* 11. 28, 29.

ART. XXII. *Of the right Administration of the Sacraments.*

THat Sacraments be rightly ministrate, we judge two Things are requisite; The one, That they be ministrate by lawful Ministers, whom we affirm to be only they, that are appointed to the Preaching of the Word, into whose Mouth God hath put some Sermon of Exhortation, they being Men lawfully chosen thereto by some Church. The other, That they be ministrate in such Elements, and in such Sort, as God hath appointed; else we affirm, that they cease to be the right Sacraments of Christ Jesus. And therefore it is, that we flee the Doctrine of the Papistical Church, in Participation of their Sacraments: *first*, Because their Ministers, are no Ministers of Christ Jesus; yea, (which is more horrible) they suffer Women, whom the Holy Ghost will not suffer to Teach in the Congregation, to Baptize. And *Secondly*, Because they have so adulterated both the one Sacrament and the other with their own Inventions, that no Part of Christ's Action abides in the original Purity; for Oil, Salt, Spittle, and such like in Baptism, are but Mens Inventions. Adoration, Veneration, bearing throughout Streets and Towns, and keeping of Bread in Boxes or Buists, are Profanation of Christ's Sacraments, and no Use of the same. For Christ Jesus said, *Take,*

eat, &c. *Do ye this in remembrance of me* l. By which Words and Charge, he sanctified Bread and Wine, to the Sacrament of his holy Body and Blood, to the End that the one should be eaten, and that all should drink of the other; and not that they should be keeped to be worshipped and honoured as God, as the Papists have done here before, who also have committed Sacrilege, stealing from the People the one Part of the Sacrament, to wit, the blessed Cup. Moreover, that the Sacraments be rightly used, it is required, that the End and Cause, why the Sacraments were institute, be understood and observed, as well of the Minister, as by the Receivers; for if the Opinion be changed in the Receiver, the right Use ceaseth; which is most evident by the Rejection of the Sacrifices; as also, if the Teacher plainly teach false Doctrine, which were odious and abominable before God, (albeit they were his own Ordinances) because that Wicked Men use them to another End than God hath ordained. The same affirm we of the Sacraments in the Papistical Church, wherein we affirm the whole Action of the Lord Jesus to be adulterated, as well in the external Form, as in the End and Opinion. What Christ Jesus did, and commanded to be done, is evident by the Evangelists, and by Saint *Paul*: What the Priest doth at his Altar, we need not rehearse; the End and Cause of Christ's Institution, and why the same should be used, is expressed in these Words, *Do ye this in Remembrance of me; so oft as ye shall eat of this Bread, and drink of this Cup, ye shall shew forth*, that is, extol, preach, magnifie, and praise *the Lords Death, till he come again* m. But to what End, and in what Opinion the Priests say their Mass, let the Words of the same, their own Doctors and Writings witness; to wit, that they, as Mediators between Christ and his Church, do offer unto God the Father a Sacrifice propitiatory, for the Sins of the Quick and Dead; which Doctrine, as blasphemous to Christ Jesus, and making Derogation to the Sufficiency of his only

l *Mat.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 24. m 1 *Cor.* 11. 25, 26.

ly Sacrifice, once offered, for Purgation of all these that shall be sanctified *n*, we utterly abhor, detest, and renounce.

n *Heb.* 9. 27, 28. & 10, 14.

ART. XXIII. *To whom Sacraments appertain.*

WE confess and acknowledge, that Baptism appertaineth as well to the Infants of the Faithful, as unto them that be of Age and Discretion; and so we condemn the Error of *Anabaptists*, who deny Baptism to appertain to Children, before they have Faith and Understanding *o*. But the Supper of the Lord, we confess to appertain to such only as be of the Houshold of Faith, and can try and examine themselves, as well in their Faith, as in their Duty towards their Neighbours: Such as eat and drink at the holy Table, without Faith, or being at Dissention or Division with their Brethren, do eat unworthily *p*; and therefore it is, that in our Kirk, our Ministers take publick and particular Examination, of the Knowledge and Conversation of such as are to be admitted to the Table of ths Lord Jesus.

o *Col.* 2. 11, 12. *Rom.* 4. 11. *Gen.* 17. 10. *Mat.* 28. 19. p 1 *Cor.* 11. 28, 29.

ART. XXIV. *Of the civil Magistrate.*

WE confess and acknowledge Empires, Kingdoms, Dominions, and Cities, to be distincted and ordained by God; the Power and Authority in the same, be it of Emperors in their Empires, of Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in the Cities, to be God's holy Ordinance, ordained for Manifestation of his own Glory, and for the singular Profit and Commodity of Mankind *q*: So that whosoever goeth about to take away, or to confound the whole State of Civil Policies, now long established, we affirm the same Men, not only to be Enemies to Mankind, but wickedly to fight against God's

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q *Rom.* 13. 1. *Tit.* 3. 1. 1 *Pet.* 2. 13, 14.

expressed Will *r*. We further confess and acknowledge, that such Persons, as are placed in Authority, are to be loved, honoured, feared, and holden in most reverend Estimation *s*, because that they are the Lieutenants of God, in whose Sessions God himself doth sit, and judge *t*: Yea, even the Judges and Princes themseves, to whom by God is given the Sword, to the Praise and Defence of good Men, and to revenge and punish all open Malefactors *u*. Moreover, to Kings, Princes, Rulers, and Magistrates, we affirm, that chiefly, and most principally, the Conservation and Purgation of the Religion appertain; So that not only they are appointed for civil Policy, but also for Maintenance of the true Religion, and for suppressing of Idolatry and Superstition whatsover: As in *David* w, *Jehoshaphat* x, *Hezekias* y, *Josias* z, and others highly commended for their Zeal in that Case, may be espied. And therefore, we confess and avow, that such as resist the Supreme Power, doing that Thing which appertaineth to his Charge, do resist God's Ordinance; and therefore cannot be guiltless. And further we affirm, that whosoever deny unto them Aid, their Counsel and Comfort, whiles the Princes and Rulers vigilanly travel in Execution of their Office, that the same Men deny their Help, Support, and Counsel to God, who by the Presence of his Lieutenant doth crave it of them.

r *Rom.* 13. 2. s *Rom.* 13. 7. 1 *Pet.* 2. 17. t *Psal.* 82. 1. u 1 *Pet.* 2. 14. w 1 *Chron.* 22. 23, 24, 25, 26 Chapters. x 2 *Chron.* 17. 6, &c. & 19. 8, &c. y 2 *Chron.* 29, 30, & 31 Chapters. z 2 *Chron.* 34 & 35 Chapters.

ART. XXV. *Of the Gifts freely given to the Church.*

ALbeit the Word of God truly preached, and the Sacraments rightly ministrated, and Discipline executed according to the Word of God, be the certain and infallible Signs of the true Church; we mean not, that every particular Person joined with such Compa-

ny,

ny, be an elect Member of Christ Jesus *a*: For we acknowledge and confess that Dornal, Cockle and Chaff may be sown, grow and in great Abundance ly in the Midst of the Wheat; that is, the Reprobate may be joined in the Society of the Elect, and may externally use with them the Benefits of the Word and Sacraments. But such being but temporal Professors in Mouth, but not in Heart, do fall back, and continue not to the End *b*; and therefore have they no Fruit of Christ's Death, Resurrection, nor Ascension. But such as with Heart unfeignedly believe, and with Mouth boldly confess the Lord Jesus, as before we have said, shall most assuredly receive these Gifts *c*. *First*, In this Life, Remission of Sins, and that only by Faith in Christ's Blood, in so much, that albeit Sin remain, and continually abide in these our mortal Bodies, yet it is not imputed to us, but is remitted, and covered with Christ's Justice *d*. *Secondly*, In the general Judgment, there shall be given to every Man and Woman, Resurrection of the Flesh *e*: For the Sea shall give her Dead, the Earth those that therein be inclosed: Yea, the Eternal, our God, shall stretch out his Hand on the Dust, and the Dead shall arise incorruptible *f*, and that in the Substance of the self-same Flesh that every Man now beareth *g*, to receive according to their Works, Glory or Punishment *h*; for such as now delight in Vanity, Cruelty, Filthiness, Superstition, or Idolatry, shall be adjudged to the Fire unquenchable, wherein they shall be tormented for ever, as well in their own Bodies, as in their Souls, which now they give to serve the Devil in all Abominations. But such as continue in Well-doing to the End, boldly professing the Lord Jesus, we constantly believe, that they shall receive Glory, Honour and Immortality, to reign for ever in Life everlasting with Christ Jesus *i*; to whose glorified Body all

a *Matth.* 13. 24, &c. b *Matth.* 13. 20, 21. c *Rom.* 10. 9, 13. d *Rom.* 7 Chapter. 2 *Cor.* 5. 21. e *John* 5. 28, 29. f *Rev.* 20. 13. 1 *Cor.* 15. 52, 53, 54. g *Job* 19. 25, 26, 27. h *Matth.* 25. 31, &c. i *Rev.* 14. 10. *Rom.* 2. 6 —— 10.

all his Elect ſhall be made like *k*, when he ſhall appear again in Judgment, and ſhall render up the Kingdom to God his Father, who then ſhall be, and ever ſhall remain in all Things, God bleſſed for ever *l*: To whom, with the Son, and with the Holy Ghoſt, be all Honour and Glory for now and ever. So be it.

k *Phil.* 3. 21. 1 *Cor.* 15. 24, 28.

Ariſe (O Lord) and let thy Enemies be confounded; let them flee from thy Preſence, that hate thy godly Name. Give thy Servants Strength to ſpeak thy Word in Boldneſs, and let all Nations cleave to thy true Knowledge. Amen. Numb. 9. 35. Pſal. 68. 15. Acts 4. 29.

Theſe Acts and Articles were read in the Face of Parliament, and ratified by the Three Eſtates of this Realm, at *Edinburgh*, the 17th Day of *Auguſt*. in the Year of our Lord 1560. And again ratified, eſtabliſhed, and repeated in the Fourth Act of King *James* Sixth, Firſt Parliament, at *Edinburgh*, *December* 15th 1567. (And in ſeveral other Acts.) And all Acts againſt the Truth, in any Parliament before whatſoever, aboliſhed. See *Collection of Acts*. N. 1. 2.

FINIS.

A

FORM

OF

EXAMINATION

Before the

Communion,

Approved by the

GENERAL ASSEMBLY

OF THE

Kirk of *Scotland*:

And appointed to be uſed in

FAMILIES and SCHOOLS.

With Proofs from the Scripture.

EDINBURGH,
Printed by *Thomas Lumiſden* and *John Robertſon*.
MDCCXXV.

Assembly 1590. *Sess.* 12. *August* 10.

ANent the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that an schort Forme of Examination be set down, be their Breither, Mrs. *John Craig*, *Robert Pont*, *Thomas Buchanan*, and *Andrew Melvine*, to be presentit to the next Assembly.

Assembly 1591. *Sess.* 17. *July* 13.

ANent the Forme of Examination before the Communion, pennit be their Brother Mr. *Craig*, the Assembly thought it meet to be imprintit, being be the Author thairof contractit in some schorter Bounds.

Assembly 1592. *Sess.* 10. *May* 30.

FOr swa meikle as, at the special Desire of the Kirk, ane Forme of Examination before the Communion was pennit and formit be their Brother Mr. *John Craig*, quhilk is now imprintit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock, that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechisin *.

* That is, *The Manner to examine Children*, at the End of *Calvin*'s Catechisin.

A Form of Examination before the Communion.

I. *Of our miserable Bondage through* Adam.

Q. 1. *WHAT are we by Nature?*
A. The Children of God's Wrath, *Eph.* 2. 3.
Q. 2. *Were we thus created of God?*
A. No, for he made us to his own Image, *Gen.* 1. 26.
Q. 3. *How came we to this Misery?*
A. Through the Fall of *Adam* from God, *Gen.* 3.
Q. 4. *What Things came to us by that Fall?*
A. Original Sin, and natural Corruption, *Rom.* 5. 12, 18, 19.
Q. 5. *What Power have we to turn to God?*
A. None at all, for we are dead in Sin, *Eph.* 2. 1.
Q. 6. *What is the Punishment of our Sin?*
A. Death eternal, both in Body and Soul, *Rom.* 6. 23.

II. *Of our Redemption by Christ.*

Q. 7. *WHo may deliver us from this Bondage?*
A. God only, who bringeth Life out of Death.
Q. 8. *How know we that he will do it?*
A. By his Promise, and sending his Son Christ Jesus our Flesh, *John* 3. 16, 17.
Q. 9. *What Kind of Person is Christ?*
A. Perfect God and perfect Man, without Sin, *Mat.* 1. 23. *Luke* 1. 31.
Q. 10. *What needed this wonderful Union?*
A. That he might be a meet Mediator for us.

Q. 11. *How*

Q. 11. *How did he redeem us?*

A. Through his Obedience to the Law, and Death of the Croſs, *Phil.* 2. 8.

Q. 12. *Suffered he only natural Death?*

A. No, but he ſuffered alſo the Curſe of God, in Body and Soul, *Gal.* 3. 13.

Q. 13. *How know we that his Death brought Life to us?*

A. By his glorious Reſurrection and Aſcenſion.

Q. 14. *Wherefore that?*

A. For if he hath not ſatisfied for all our Sins perfectly, he hath not riſen, nor we by him, 1 *Cor.* 15. 14, 17.

Q. 15. *Is it needful that we believe theſe Myſteries?*

A. No doubt, but yet that is not enough, *Jam.* 2. 17, 20.

Q. 16. *What more is required?*

A. That we be made Partakers of Chriſt and his Merits, *John* 15. 4—7.

III. *Of our Participation with Chriſt.*

Q. 17. *How is that wrought?*

A. Through his continual Interceſſion for us in Heaven, *Heb.* 7. 25.

Q. 18. *Declare how that is done.*

A. Hereby the Holy Spirit is ſent, *John* 14. 16, 26.

Q. 19. *What doth the Spirit in this Work?*

A. He offereth Chriſt and his Graces to us, and moveth us to receive him.

Q. 20. *How doth he offer Chriſt to us?*

A. By the Preaching of the Evangel, *Rom.* 10. 13, 14, 15.

Q. 21. *How doth he move us to receive him?*

A. Through Printing in our Hearts true Faith in Chriſt, *Acts* 16. 14.

Q. 22. *What Thing is Faith in Chriſt?*

A. A ſure Perſwaſion, that he is the only Saviour of the World, but our in ſpecial, who believe in him, *John* 6.

Q. 23. *What doth this Faith work?*

A. Our inſeparable Union with Chriſt and his Graces, *Eph.* 3. 16——19.

Q. 24. *What*

Q. 24. *What is the first Fruit of this Union?*

A. A Remission of our Sins, and Imputation of Justice, *Rom.* 6. 19.

Q. 25. *Which is the next Fruit of our Union with him?*

A. Our Sanctification and Regeneration to the Image of God, *John* 3. 3, 5.

Q. 26. *Who doth this, and how?*

A. The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection, *Rom.* 6.

Q. 27. *What are the chief Parts of our Regeneration?*

A. Mortification of Sin, and rising to Righteousness, *Rom.* 6.

Q. 28. *How know we Sin and Righteousness?*

A. By the just and perfect Law of God, *Rom.* 7.

IV. *Of the Word.*

Q. 29. *WHere shall we find the Word of God?*

A. Only in the holy Scriptures, *Rom.* 15. 4.

Q. 30. *Are the Scriptures sufficient for our Instruction?*

A. No doubt, as the Apostles do testify, *John* 20. 31. *Gal.* 1. 8. 2 *Tim.* 3. 16.

Q. 31. *How should we receive and use the Word?*

A. We should read it privately and publickly with all Reverence, *Deut.* 31. 21.

Q. 32. *Is this sufficient for our Instruction?*

A. No, if publick Teaching may be had, *Eph.* 4. 11, 12.

Q. 33. *Wherefore that?*

A. For as God raiseth publick Teachers and Pastors, so he hath commanded us to hear them, *Mal.* 2. 7.

Q. 34. *How long should we continue in this School?*

A. All the Days of our Lives, seeing we are ignorant, forgetful, and easy to be deceived, *Col.* 3. 16.

Q. 35. *What then serve the Sacraments for?*

A. They are added for our further Comfort and Admonition, as a visible Word, *Gen.* 17. 9, 10, 11. *Exod.* 12.

V. *Of*

V. *Of our Liberty to serve God.*

Q. 36. *What good Things may we do now, being thus regenerated?*

A. We may serve our God freely and uprightly, *Rom.* 12.

Q. 37. *May we do it perfectly according to the Law?*

A. No truly, for our Regeneration is not perfect, *Gal.* 5. 17. *Eccles.* 7. 22.

Q. 38. *What followeth upon that?*

A. A certain Rebellion of the Flesh against the Spirit, *Rom.* 7. 15——25.

Q. 39. *Is not this Rebellion cursed by the Law?*

A. Yea truly, but yet it is not imputed to us, 2 *Cor.* 5. 19.

Q. 40. *Wherefore that, seeing it is Sin, and the Root of all our Sins?*

A. Because Christ satisfied all the Points of the Law for us, *Rom.* 3. 21, *&c.*

Q. 41. *What are we then, who believe in Christ?*

A. Just in him, but Sinners in our selves, *Rom.* 8.

Q. 42. *What craveth this Confession of us?*

A. A constant Faith in Christ, and continual Repentance.

Q. 43. *What then is our only Joy in Life and Death?*

A. That all our Sins bypast, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 *Cor.* 1. 30.

Q. 44. *What Fruit cometh of this Faith?*

A. A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, *Rom.* 5. 2. 2 *Cor.* 6. 4.

Q. 45. *What shall we gather of this whole Discourse?*

A. How miserable we are through *Adam*, and how blessed through Christ, *Phil.* 3. 8.

Q. 46. *When should we remember of this Doctrine?*

A. At all Times, but chiefly when we are touched with a proud Opinion of our own Worthiness, or are troubled in Conscience for Sin, *Luke* 18. 19.

Q. 47. *Then*

Q. 47. *Then this Meditation serveth for a Preparation the holy Sacrament?*

A. Yea truly, if they be rightly considered.

VI. *Of the Sacraments.*

Q. 48. *Declare that in Baptism.*

A. We see there the Seal of our spiritual Filthiness through our Communion with *Adam*, and our Purgation by our Communion with Christ.

Q. 49. *Declare the same in the Supper.*

A. We see, feel, and taste there also, the Seal of our spiritual Wants, and Death through *Adam*; and likewise of our spiritual Treasures and Life through Christ only.

Q. 50. *How contract we our spiritual Filthiness from Adam?*

A. Through our natural Communion with him, *Rom.* 5. 12, &c.

Q. 51. *How came we to our spiritual Purgation, and Life by Christ?*

A. Through our spiritual Communion with our Second *Adam*, Head and Spouse, *Eph.* 5. 30.

Q. 52. *Do the Word and the Sacraments work this Communion?*

A. No, for it is the Work of the Spirit only, *Eph.* 1. 18.

Q. 53. *Whereunto do the Word and Sacraments lead us?*

A. Directly to the Cross and Death of Christ, 1 *Cor.* 11. 17, 18, 23, 24.

Q. 54. *Wherefore that?*

A. Because through his Cross and Death, the Wrath of God was quenched, and all his Blessings made ours, *Gal.* 3. 13, 14.

Q. 55. *Why was this high Mystery represented by these weak and common Elements?*

A. Because they express most lively our spiritual Purging and Feeding, which we have by Christ, *John* 6. 53, &c.

Q. 56. *When*

Q. 56. *When doth he theſe Things to us in very Deed*

A. When he is ſo joined with us, and we with him that he abideth in us, and we in him ſpiritually, *Joh* 15. 4, 5.

Q. 57. *How is this Union and Abiding expreſſed here*

A. By natural Waſhing, Eating, Drinking, Digeſting Feeding, and Abiding in us.

Q. 58. *How may we feel and know this ſpiritual Abiding in us?*

A. By the Teſtimony of the Spirit in us, and externa Actions agreeable to Chriſt in us, *Matth.* 7. 6. *Rom.* 8 16.

Q. 59. *Then Chriſt is not an idle Gueſt in us?*

A. No truly; for he came not only with Water an Blood, but alſo with the Spirit, to aſſure us, in ſom Meaſure, of his Preſence in us, 1 *John* 5. 6.

VII. *Of Baptiſm.*

Q. 60. *What ſignifieth Baptiſm unto us?*

A. That we are filthy by Nature, and are purged b the Blood of Chriſt, *Tit.* 3. 5.

Q. 61. *What meaneth this our Union with the Water*

A. Our ſpiritual Union with Jeſus Chriſt, *Rom.* 6 3, 8. *Gal.* 3. 27.

Q. 62. *What followeth upon this our Union with him*

A. Remiſſion of Sins and Regeneration, *Rom.* 6, 4 18, 22.

Q. 63. *From whence cometh our Regeneration?*

A. From the Communion with the Death, Burial, an Reſurrection of Chriſt, *Rom.* 6. 4, 58.

Q. 64. *How long, and by what way doth Baptiſm work in us?*

A. All the Days of our Life, through Faith and Repentance, 1 *Cor.* 6. 19, 20.

Q. 65. *How then are Infants baptized?*

A. Upon the Promiſe made to the Faithful and thei Seed, *Gen.* 17. 7, 10.

Q. 66. *Ho*

Q. 66. *How doth Baptism differ from the Supper?*
A. In the Elements, Action, Rites, Signification and Use.
Q. 67. *Wherefore is Baptism but once ministred?*
A. It is enough to be received once in the House of God, *Rom.* 8. 16.
Q. 68. *Declare the Cause of that?*
A. For they are never casten out, who are once truly received in his Society, *John* 6. 37.
Q. 69. *Why is the Supper so oft ministred?*
A. We have need to be fed continually, *John* 6. 55.
Q. 70. *Why is not the Supper ministred to Infants?*
A. Because they cannot examine themselves, 1 *Cor.* 11. 18.

VIII. *Of the Supper.*

Q. 71. *WHat signifieth the Action of the Supper?*
A. That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, *John* 6. 54.
Q. 72. *When is this done?*
A. When we feel the Efficacy of his Death in our Conscience by the Spirit of Faith, *John* 6. 63.
Q. 73. *Why is this Sacrament given in Meat and Drink?*
A. To seal up our near Conjunction with Christ.
Q. 74. *Wherefore is both Meat and Drink given?*
A. To testify that Christ is the whole Food of our Souls, *John* 6.
Q. 75. *Is Christ's Body in the Elements?*
A. No, but it is in Heaven, *Acts* 1. 11.
Q. 76. *Why then is the Element called his Body?*
A. Because it is a sure Seal of his Body given to our Souls.
Q. 77. *To whom should this Sacrament be given?*
A. To the Faithful only, who can examine themselves.
Q. 78. *Wherein should they examine themselves?*
A. In Faith and Repentance, with their Fruits.

Q. 79. *What ſhould Paſtors do, when Men are negligent, and abuſe the Sacraments?*

A. They ſhould uſe the Order of Diſcipline eſtabliſhed in the Word.

IX. *Of Diſcipline.*

Q. 80. *WHo ſhould uſe this Diſcipline?*

A. The Paſtors and Elders by their mutual Conſent and Judgment.

Q. 81. *What is the Office of the Elderſhip?*

A. To watch upon their Flock, and exerciſe the Diſcipline.

Q. 82. *How is this done?*

A. By private and publick Admonition, and other Cenſures of the Kirk, as Need requireth.

Q. 83. *Who ought to be excluded from the Sacraments?*

A. All Infidels, and publick Slanderers.

Q. 84. *Wherefore are theſe excluded?*

A. Leſt they ſhould hurt themſelves, ſlander the Kirk, and diſhonour God.

X. *Of the Magiſtrate.*

Q. 85. *WHat is the Office of the Chriſtian Magiſtrat in the Kirk?*

A. He ſhould defend the true Religion and Diſcipline, and puniſh all Troublers and Contemners of the ſame.

XI. *Of the Table in ſpecial.*

Q. 86. *WHy uſe we a Table here, and not an Alta as the Fathers did at God his Command ment?*

A. Becauſe we convene, not to offer a Sacrifice for Sin but to eat and drink of that Sacrifice, which Chriſt once offer

fered upon the Croſs for us, *Heb.* 7. 23, 24, 27. & 10. , 12, 14, 18.

Q. 87. *What profeſs we when we come to the Table?*

A. That we are dead in our ſelves, and ſeek our Life ly in Chriſt.

Q. 88. *Shall this Confeſſion of our Unworthineſs be a ay to come to the Communion?*

A. No truly, but rather a Preparation to the ſame, if ith and Repentance be with it, *Mark* 2. 17.

Q. 89. *Wherefore is there Mention made here of Chriſt s Body and Blood ſeverally?*

A. To teſtify his Death, by the which only he was ade our ſpiritual Meat and Drink, *John* 6. 51, 55.

Q. 90. *For what Cauſe is this Action called the Com- union?*

A. Becauſe it is the true Cauſe of our mutual Society ith Chriſt in all Things, good and evil.

Q. 91. *Declare how that is performed.*

A. Hereby he removeth all evil Things from us, which e have by Nature; and we receive of him all good hings, which we want by Nature.

Q. 92. *Declare theſe Things more plainly.*

A. The Wrath of God and Sin is removed, which we ve by Nature; and the Favour of God, and Adopti- n, with the Joy of Heaven, is reſtored to us, the which hings we have not by Nature, *Rom.* 8.

Q. 93. *What Thing then may the faithful Soul ſay?*

A. Now live I, not I, but Chriſt liveth in me; it is od that juſtifieth, who ſhall condemn?

Q. 94. *Let us therefore give Thanks, and paſs to this ly Action, every one of us, ſaying and ſinging in his eart,* The Lord is the Portion of mine Inheritance d of my Cup, thou ſhalt maintain my Lot, the Lines e fallen unto me in pleaſant Places, yea, I have a fair eritage, *Pſal.* 16. 5, 6.

A. Let it be done ſo, with Heart and Mouth, to the onfuſion of all Idolaters, and Glory of our God.

XII. *The End of our Redemption.*

Q. 95. *TO what End are we thus redeemed, and brought in Hope of that endless Joy to come?*

A. To move us effectually to deny all Ungodliness, worldly Lusts, and Unrighteousness, and so live godly, soberly, and righteously in this present World, looking for the Coming of Christ, for our full Redemption. *Tit.* 2. 11, 12, 13.

Q. 96. *What shall be the final End of all these Graces?*

A. God shall be glorified for ever in Mercy, and we shall enjoy that endless Life with Christ our Head, to whom with the Father, and the holy Spirit, be all Honour and Glory for ever. *Amen.*

Assembly at *Edinburgh*, *August* 30, 1639. *Sess.* 23. *Act anent Ministers Catechising, and Family Exercise.*

THe Assembly considering, that the long waited for Fruits of the Gospel, so mercifully planted and preserved in this Land, and the Reformation of our selves and Families, so solemnly vowed to God of late in our Covenant, cannot take Effect, except the Knowledge and Worship of God be carried from the Pulpit to every Family within each Parish; hath therefore appointed, that every Minister, besides his Pains on the Lord's Day, shall have weekly Catechising of some Part of the Parish, and not altogether cast over the Examination of the People, till a little before the Communion; also, that in every Family, the Worship of God be erected, where it is not, both Morning and Evening, and that the Children and Servants be Catechised at home by the Masters of the Families, whereof Account shall be taken by the Minister and Elders, assisting him in the Visitation of every Family: And lest they fail, that Visitation of the several Kirks be seriously followed by every Presbytery, for this End among others. The Execution and Success whereof, being tried by the Synods, let it be represented to the next General Assembly.

THE

A, B, C.

WITH THE SHORTER

CATECHISM,

APPOINTED BY THE

GENERAL ASSEMBLY,

To be a Directory for Catechising such as are of a weaker Capacity.

To which are added, some Forms of PRAYERS and GRACES for Children.

GLASGOW:
Printed by J. & M. ROBERTSON, 1785.

The Roman ALPHABETS.

Aabcdefgh
jklmnopqrſ
tuvwxyz&

A B C D E F G H I K L M N O P Q R
S T U V W X Y Z.

a b c d e f g h i j k l m n o p q r ſ s t u v w x y z &

The Italic Alphabet.

A B C D E F G H I J K L M N O P
R S T U V W X Y Z.

a b c d e f g h i j k l m n o p q r ſ s t u v w x y z

The Old Engliſh, or Black Alphabet.

𝔄 𝔅 ℭ 𝔇 𝔈 𝔉 𝔊 ℌ ℑ 𝔎 𝔏 𝔐 𝔑 𝔒 𝔓
𝔔 ℜ 𝔖 𝔗 𝔘 𝔙 𝔚 𝔛 𝔜 ℨ.

a b c d e f g h i j k l m n o p q r ſ s t u v w x y z

Double Letters.

ct ſh ſt fi fl ff ffi ffl ſi ſl ff æ œ.

Figures.

1 2 3 4 5 6 7 8 9 0.

Vowels.

a,	e,	i,	o,	u.
Ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug

Points.

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Al	el	il	ol	ul
an	en	in	or	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us

THE
Confession of Faith
OF THE
Kirk of *Scotland*,
OR, THE
NATIONAL COVENANT.

With a Designation of such Acts of Parliament, as are expedient for justifying the Union after-mentioned.

And several Acts of the General Assembly of the Church of *Scotland*, Approving, Explaining, and Injoining the Subscribing this Covenant.

Together with an Act of Parliament, *Anno* 1640, Approving and Establishing the same.

Josh. xxiv. 25. *So* Joshua *made a Covenant with the People that Day, and set them a Statute and an Ordinance in* Shechem.

2 Kings xi. 17. *And* Jehoiada *made a Covenant between the Lord, and the King and the People, that they should be the Lord's People; between the King also and the People.*

Isa. xliv. 5. *One shall say, I am the Lord's; and another shall call himself by the Name of* Jacob; *and another shall subscribe with his Hand unto the Lord*——

EDINBURGH,
Printed by *Thomas Lumisden* and *John Robertson*,
MDCCXXV.

The King's Majesties Charge to all Commissioners and Ministers within this Realm.

SEing that we and our Houshold have subscribed and given this publick Confession of our Faith, to the good Example of our Subjects: We command and charge all Commissioners and Ministers, to crave the same Confession of their Parishonars, and proceed agains the Refusers according to our Laws and Order of the Kirk, delivering their Names and lawful Processe to the Ministers of our House with all haist and diligence, under the paine of fourtie pound to be taken from their stipend, that We, with the advise of our Counsell, maie take order with sik proud contemners of God and our Lawes. *Subscribed with our Hand at* Halyrudhous * 1580, *the* 2 *daie of* March, *the* 14 *zeir of our reigne.*

Assembly, April 1581, *Sess.* 9.

Act approving the Confession of Faith.

ANent the Confession laitlie set furth be the King's Majesties Proclamatione, and subscribit be his Heines; the Kirk, in ane Voyce, acknawledges the said Confession, to be ane trew, Christian, and faithfull Confession, to be agriet unto be sik as treulie profesſe *Christ* and his trew Religion, and the tenor theirof to be followit out aefauldly, as the samen is laid out in the said Proclamatione.

Assembly, October 1581, *Sess.* 5.

Act Injoining all Persons to subscribe the Confession of Faith.

FOr swameikle as the King's Majestie, with advyse of his Counsell, hes sett out and proclaimit ane Godlie Con-

* 1581, *For they did not begin the Year in* Scotland, *at that Time, till the* 25*th of* March. until 1600.

Confeſſione of Faith, to be imbraceit be all his trew Subjects; and be the ſame expreſlie giving commandement to the Miniſtrie, to proceed againſt qwhatſumever perſons that will not acknawledge and ſubſcryve the ſame, qwherein great negligence hes been ſeen far by the dewty and office of trew paſtors: Heirſoir the Kirk and Aſſembly preſent hes enjoynit and concludit, that all Miniſters and Paſtors within their bounds, with all expedient and poſſible diligence, execut the tenor of his Majeſties proclamatione betwixt and the nixt ſynodal Aſſemblies of every Province, and preſent before the ſynodal Aſſemblies to the moderator theirof their dewtieful diligence in this behalf, to be reportit to the nixt General Aſſembly of the Kirk, under the paine of deprivatione of the ſaids Miniſters from the function of the Miniſtrie that beis negligent herein.

Aſſembly at Glaſgow, Decem. 20. 1638. Seſſ. 26.

The Act of the General Aſſembly concerning the Confeſſion of Faith, *renewed in* February 1638.

THE Aſſembly conſidering, that for the Purging and Preſervation of Religion, for the King's Majeſty's Honour, and for the publick Peace of the Kirk and Kingdom, the Renewing of the *National Covenant*, and Oath of this Kirk and Kingdom, in *February* 1638, was moſt neceſſar, likeas the Lord hath bleſſed the ſame from Heaven with a wonderful Succeſs for the Good of Religion: That the ſaid *Covenant* ſuſpendeth the Practice of Novations already introduc'd, and the Approbation of the Corruptions of the preſent Government of the Kirk, with the civil Places and Power of Kirkmen, till they be tryed in a free *General Aſſembly*: And that now, after long and ſerions Examination, it is found, that by the *Confeſſion of Faith* *, *the Five Articles of* Perth,

* *As it was profeſſed, ſworn, and ſubſcribed in the Year* 1581, and 1590.

Perth, *and Episcopal Government* are abjured, and to be removed out of this Kirk; and *the civil Places and Power of Kirkmen*, are declared to be unlawful. The Assembly alloweth and approveth the same in all the Heads and Articles thereof; and ordaineth that all Ministers, Masters of Universities, Colleges and Schools, and all others who have not already subscribed the said *Confession* and *Covenant*, shall subscribe the same, with these Words prefixed to their Subscription, viz. *The Article of this Covenant, which was at the first Subscription referred to the Determination of the* General Assembly, *being now determined at* Glasgow *in* December 1638: *And thereby the Five Articles of* Perth, *and the Goverment of the Kirk by Bishops, being declared to be abjured and removed, and the civil Places and Power of Kirkmen declared to be unlawful: We subscrive according to the Determination of the said free and lawful* General Assembly *holden at Glasgow.* And ordaineth, *ad perpetuam rei memoriam*, the said *Covenant*, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, General, Provincial, and Presbyterial.

Assembly at Edinburgh, August 30. 1639. Sess. 23.

The Supplication of the Assembly, *conveened at* Edinburgh *the* 12th *of* August 1639, *to His Majesty's High Commissioner, and the Lords of His Majesty's Honourable* Privy Council.

WE the *General Assembly* considering, with all humble and thankful Acknowledgement, the many recent Favours bestowed upon us by His Majesty; and that there resteth nothing for crowning of His Majesty's incomparable Goodness towards us, but that all the Members of this Kirk and Kingdom be joined in one and the same Confession and Covenant with God, with the King's Majesty, and amongst our selves: And conceiving

ceiving the main Lett and Impediment to this ſo good a Work, and ſo much wiſhed by all, to have been the Informations made to His Majeſty, of our Intentions to ſhake off civil and dutiful Obedience due to Sovereignity, and to diminiſh the King's Greatneſs and Authority; and being moſt willing and deſirous to remove this and all ſuch Impediments, which may hinder and impede ſo full and perfect an Union; and for clearing of our Loyalty: We, in our own Names, and in Name of all the reſt of the Subjects and Congregations whom we repreſent, do now, in all Humility, repreſent to your Grace His Majeſty's Commiſſioner, and the Lords of His Majeſty's moſt honourable *Privy Council*; and declare before GOD and the World, that we never had, nor have any Thought of withdrawing our ſelves from that humble and dutiful Obedience to His Majeſty and to his Government, which by the Deſcent, and under the Reign of *One hundred and ſeven* Kings, is moſt chearfully acknowledged by us and our Predeceſſors: And that we never had, nor have any Intention or Deſire, to attempt any Thing that may tend to the Diſhonour of God, or the Diminution of the King's Greatneſs and Authority. But on the contrary, acknowledging our Quietneſs, Stability and Happineſs, to depend upon the Safety of the King's Majeſty's Perſon, and Maintenance of his Greatneſs and Royal Authority, who is God's Vicegerent ſet over us, for the Maintenance of Religion, and Miniſtration of Juſtice: We have ſolemnly ſworn, and do ſwear, not only our mutual Concurrence and Aſſiſtance for the Cauſe of Religion, and, to the uttermoſt of our Power, with our Means and Lives, to ſtand to the Defence of our Dread Sovereign, his Perſon and Authority, in Preſervation and Defence of the true Religion, Liberties and Laws of this Kirk and Kingdom; But alſo in every Cauſe which may concern His Majeſty's Honour, ſhall, according to the Laws of this Kingdom, and the Duties of good Subjects, concur with our Friends and Followers, in quiet Manner, or in Arms, as we ſhall be required of His Majeſty, His Council, or any having His Authority. And therefore,

being

being moſt deſirous to clear our ſelves of all Imputation of this Kind, and following the laudable Example of our Predeceſſors, 1589, do moſt humbly ſupplicate your Grace His Majeſty's Commiſſioner, and the Lords of His Majeſty's moſt honourable *Privy Council*, to enjoin by an Act of Council, that this *Confeſſion* and *Covenant*, which, as a Teſtimony of our Fidelity to God, and Loyalty to our King, we have ſubſcribed, be ſubſcribed by all His Majeſty's Subjects, of what Rank and Quality ſoever.

The Act of His Majeſty's moſt Honourable Privy Council, at Edinburgh, Auguſt 30. 1639, *containing the Anſwer of the Supplication above-written.*

THE which Day, in Preſence of the Lord Commiſſioner, and the Lords of *Privy Council*, compeared perſonally *John* Earl of *Rothes*, *James* Earl of *Montroſe*, *John* Lord *Lowdoun*, Sir *George Stirling* of *Keir* Knight, Sir *William Douglaſs* of *Cavers* Knight, Sir *Henry Wood* of *Bonytoun* Knight, *John Smyth* Burgeſs of *Edinburgh*, Mr. *Robert Barclay* Provoſt of *Irvine*, Mr. *Alexander Henderſon* Miniſter at *Edinburgh*, and Mr. *Archibald Johnſtoun* Clerk to the *General Aſſembly*; and in the Name of the preſent ſitting *General Aſſembly*, gave in to the Lord Commiſſioner, and Lords of *Privy Council*, the Petition above-written: Which being read, heard, and conſidered by the ſaids Lords, they have ordained, and ordain the ſame to be inſert and regiſtrate in the Books of *Privy Council*; and according to the Deſire thereof, ordain the ſaid *Confeſſion* and *Covenant* to be ſubſcribed, in Time coming, by all His Majeſty's Subjects of this Kingdom, of what Rank and Quality ſoever.

Aſſembly

Assembly at *Edinburgh*, *August* 30. 1639. *Sess.* 23. *Act ordaining, by Ecclesiastical Authority, the Subscription of the* Confession of Faith *and* Covenant, *with the* Assemblies *Declaration.*

THE *General Assembly* considering the great Happines which may flow from a full and perfect Union of this Kirk and Kingdom, by joyning of all in one and the same Covenant with God, with the King's Majesty, and amongst our selves; having by our great Oath declared the Uprightnes and Loyalty of our Intentions in all our Proceedings; and having withall supplicated His Majesty's High Commissioner, and the Lords of His Majesty's honourable *Privy Council*, to enjoyne by Act of Council, all the Lieges in Time coming to subscribe the *Confession of Faith* and *Covenant*; which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed: And seing His Majesties High Commissioner, and the Lords of His Majesties honourable *Privie Council*, have granted the Desire of our Supplication, ordaining, by Civil Authority, all His Majesties Lieges in Time coming, to subscribe the foresaid *Covenant*: That our Union may be the more full and perfect, We, by our Act and Constitution Ecclesiastical, do approve the foresaid *Covenant* in all the Heads and Clauses thereof: And ordains of new, under all Ecclesiastical Censure, That all the Masters of Universities, Colleges and Schooles, all Schollers at the passing of their Degrees, all Persons suspect of *Papistrie*, or any other Errour, and finally, all the Members of this Kirk and Kingdom, subscribe the same, with these Words prefixed to their Subscription, *The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined*; *and thereby* the Five Articles of *Perth*, the Government of the Kirk by Bishops, the civil Places and Power of Kirkmen, *upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according*

to

to the Determination foresaid *: And ordains the *Covenant*, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, General, Provincial, and Presbyterial, *ad perpetuam rei memoriam*. And in all Humility supplicates His Majesty's High Commissioner, and the honourable Estates of Parliament, by their Authority, to ratify and enjoin the same, under all civil Pains, which will tend to the Glory of God, Preservation of Religion, the King's Majesty's Honour, and perfect Peace of this Kirk and Kingdom.

Charles I. Par. 2. Act 5.

Act anent the Ratification of the Covenant, and of the Assembiles Supplication, Act of Council, and Act of Assembly concerning the Covenant.

At *Edinburgh*, *June* 11th, 1640.

THE Estates of Parliament, presently conveened by his Majesty's special Authority, considering the Supplication of the General Assembly at *Edinburgh*, the 12th of *August*, 1639, to his Majesty's high Commissioner, and the Lords of his Majesty's honourable Privy Council, and the Act of Council the 30th of *August* 1639, containing the Answer of the said Supplication, and the Act of the said General Assembly, ordaining, by their Ecclesiastick Constitution, the Subscription of the Confession of Faith and Covenant mentioned in their Supplication, and withall having supplicated his Majesty, to ratifie

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* *This Determination and Declaration of the General Assembly, is not only insert at the End of the National Covenant, before the Subscriptions*, Anno 1639, *but also in the Copies of the said Covenant, insert in the Registers of the several Judicatories, here specified, as is yet to be seen in many Original Records, with the following Words, written at the Head of every Page before the Subscriptions, viz.* Subscribers of the before written Confession, and Interpretation thereof.

ratifie and enjoin the ſamen by his Royal Authority, under all civil Pains, as tending to the Glory of God, Preſervation of Religion, the King's Majeſty's Honour, and the perfect Peace of this Kirk and Kingdom, do ratifie and approve the ſaid Supplication, Act of Council, and Act of Aſſembly; and, conform thereto, ordains and commands, the ſaid Confeſſion and Covenant to be ſubſcribed by all his Majeſty's Subjects, of what Rank and Quality ſoever, under all civil Pains; and ordains the ſaid Supplication, Act of Council, and Act of the Aſſembly, with the whole Confeſſion, and Covenant it ſelf, to be inſert and regiſtrate in the Acts and Books of Parliament; and alſo ordains the ſamen to be preſented at the Entry of every Parliament, and before they proceed to any other Act, that the ſame be publickly read, and ſworn by the whole Members of Parliament, claiming Voice therein; otherwiſe the Refuſers to ſubſcribe and ſwear the ſame, ſhall have no Place nor Voice in Parliament: And ſuch like ordains all Judges, Magiſtrates, or other Officers, of whatſoever Place, Rank or Quality, and Miniſters at their Entry, to ſwear and ſubſcribe the ſamen Covenant; whereof, and of the ſaid Supplication, Act of Council, and Act of the Aſſembly, the Tenor follows.

The Tenor of the ſaid Supplication, Act of Council, and Act of Aſſembly, did follow, in the Acts of Parliament; but here they are inſert before this Act; and the Covenant, which they all refer to, and ratifie, immediately follows.

The

The NATIONAL COVENANT;

OR,

The Confession of Faith; subscribed at first by the King's Majesty and his Household in the Year 1580; *thereafter by Persons of all Ranks in the Year* 1581, *by Ordinance of the Lords of Secret Council, and Acts of the General Assembly; subscribed again by all Sorts of Persons in the Year* 1590, *by a new Ordinance of Council, at the Desire of the General Assembly; with a general Bond for the maintaining of the true Christian Religion, and the King's Person; and, together with a Resolution and Promise for the Causes after-expressed, to maintain the true Religion, and the King's Majesty, according to the foresaid Confession and Acts of Parliament, subscribed by Barons, Nobles, Gentlemen, Burgesses, Ministers and Commons, in the Year* 1638; *approven by the General Assembly* 1638 *and* 1639, *and subscribed again by Persons of all Ranks and Qualities in the Year* 1639, *by an Ordinance of Council, upon the Supplication of the General Assembly, and Act of the General Assembly; ratified by an Act of Parliament* 1640; *and subscribed by King* Charles II. *at* Spey, June 23*d* 1650, *and at* Scoon, January 1. 1651.

WE all, and every one of us underwritten, protest, That after long and due Examination of our own Con-

Conſciences in Matters of true and falſe Religion, we are now throughly reſolved in the Truth by the Word and Spirit of God: And therefore we believe with our Hearts, confeſs with our Mouths, ſubſcribe with our Hands, and conſtantly affirm before God and the whole World, That this only is the true Chriſtian Faith and Religion, pleaſing God and bringing Salvation to Man, which now is, by the Mercy of God, revealed to the World by the Preaching of the bleſſed Evangel; and is received, believed, and defended by many and ſundry notable Kirks and Realms, but chiefly by the Kirk of *Scotland*, the King's Majeſty and three Eſtates of this Realm, as God's eternal Truth, and only Ground of our Salvation; as more particularly is expreſſed in the Confeſſion of our Faith, eſtabliſhed and publickly confirmed by ſundry Acts of Parliaments, and now of a long Time hath been openly profeſſed by the King's Majeſty, and whole Body of this Realm both in Burgh and Land. To the which Confeſſion and Form of Religion we willingly agree in our Conſcience in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word. And therefore we abhor and deteſt all contrary Religion and Doctrine; but chiefly all Kind of *Papiſtery* in general and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of *Scotland*. But in ſpecial we deteſt and refuſe the uſurped Authority of that *Roman* Antichriſt upon the Scriptures of God, upon the Kirk, the Civil Magiſtrate, and Conſciences of Men: All his tyrannous Laws made upon indifferent Things againſt our Chriſtian Liberty; His erroneous Doctrine againſt the Sufficiency of the written Word, the Perfection of the Law, the Office of Chriſt and his bleſſed Evangel: His corrupted Doctrine concerning original Sin, our natural Inability and Rebellion to God's Law, our Juſtification by Faith only, our imperfect Sanctification and Obedience to the Law; the Nature, Number, and Uſe of the holy Sacraments: His Five baſtard Sacraments; with all his Rites, Ceremonies and falſe Doctrine, added to the Miniſtration of the true Sacraments without the

Word

Word of God: His cruel Judgment against Infants departing without the Sacrament: His absolute Necessity of Baptism: His blasphemous Opinion of Transubstantiation, or real Presence of Christ's Body in the Elements, and Receiving of the same by the Wicked, or Bodies of Men: His Dispensations with solemn Oaths, Perjuries, & Degrees of Marriage forbidden in the Word: His Cruelty against the Innocent divorced: His devilish Mass: His blasphemous Priesthood: His prophane Sacrifice for the Sins of the Dead and the Quick: His Canonization of Men, Calling upon Angels or Saints departed; Worshipping of Imagery, Relicts and Crosses; Dedicating of Kirks, Altars, Days; Vows to Creatures: His Purgatory, Prayers for the Dead; Praying or Speaking in a strange Language; with his Processions and blasphemous Letany, and Multitude of Advocates or Mediators: His manifold Orders, auricular Confession: His * desperate and uncertain Repentance: His general and doubtsome Faith: His Satisfactions of Men for their Sins: His Justification by Works, *opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy Water, Baptising of Bells, Conjuring of Spirits, Crossing, Saynings, Anointing, Conjuring, Hallowing of God's good Creatures, with the superstitious Opinion joined therewith:

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* *In the Copy which is in the* Harmony of Confessions, *printed* 1586, *it is* desperse and uncertain Repentance; *and in the Latin Translation, which is in the* Syntagma confessionum, *it is* dispersam & incertam pœnitentiam: *but in the Copy which is in the College of* Edinburgh, *written* 1585, *and subscribed by the Graduates, till the Defection at the Restauration of King* Charles II. *and in the Copies which were subscribed* 1638 *and* 1639, *it is*, desperate: *And in the Original subscribed by the King*, &c. *and in the Copy printed by* Robert Waldgrave 1581, *it is* despered: *Which is the old* Scotish *Word for* desperate.

with: His worldly Monarchy, and wicked Hierarchy †: His three solemn Vows, with all his Shavellings of sundry Sorts: His erroneous and bloody Decrees made at *Trent*, with all the Subscribers or Approvers of that cruel and bloody Band, conjured against the Kirk of God. And finally, we detest all his vain Allegories, Rites, Signs, and Traditions brought in the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk; to the which we join our selves willingly, in Doctrine, Faith, Religion, Discipline, and Use of the Holy Sacraments, as lively Members of the same in Christ our Head: Promising and swearing by the Great Name of the LORD our GOD, That we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, * and shall defend the same, according to our Vocation and Power, all the Days of our Lives; under the Pains contained in the Law, and Danger both of Body and Soul in the Day of God's fearful Judgment.

And seeing that many are stirred up by Satan and that *Roman* Antichrist, to promise, swear, subscribe, and for a Time use the holy Sacraments in the Kirk deceitfully, against their own Conscience; minding hereby, first, under the external Cloke of Religion, to corrupt and subvert secretly God's true Religion within the Kirk, and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vain Hope of the Pope's Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the Lord *Jesus*: We therefore, willing to take away all Suspicion of Hypocrisy, & of such double Dealing with God and his Kirk, protest, and call

† *See the Explication of Hierarchy, in 5th Act of Assembly, after the Form of Presbyterian Government.*

* *The Confession which was subscribed at* Halyrudhouse *the 25th of* February 1587-8, *by the King*, Lennox, Huntly, *the Chancellor, and about 95 other Persons, hath here added*, Agreeing to the Word. *Sir* John Maxwel *of* Pollock *hath the original Parchment.*

the Searcher of all Hearts for Witneſs, That our Min and Hearts do fully agree with this our Confeſſion, Pr miſe, Oath, and Subſcription; ſo that we are not m ved with any worldly Reſpect, but are perſwaded on in our Conſcience, through the Knowledge and Lo of God's true Religion, imprinted in our Hearts by t holy Spirit, as we ſhall anſwer to him in the Day wh the Secrets of all Hearts ſhall be diſcloſed.

And becauſe we perceive, that the Quietneſs a Stability of our Religion and Kirk, doth depend up the Safety and good Behaviour of the King's Majeſt as upon a comfortable Inſtrument, of God's Mercy gra ted to this Country, for the maintaining of his Kirk a Miniſtration of Juſtice amongſt us; We proteſt a promiſe with our Hearts, under the ſame Oath, Han writ, and Pains, that we ſhall defend his Perſon a Authority with our Goods, Bodies and Lives, in t Defence of *Chriſt* his Evangel, Liberties of our Countr Miniſtration of Juſtice, and Puniſhment of Iniquit againſt all Enemies within this Realm or without, as w deſire our God to be a ſtrong & merciful Defender to in the Day of our Death, and Coming of our Lord *Jeſ Chriſt*: To whom with the Father and the holy Spiri be all Honour and Glory eternally.

LIKE as many Acts of Parliament, not only in gen ral do abrogate, anul, and reſcind all Laws, St tutes, Acts, Conſtitutions, Canons civil or municip with all other Ordinances, and * practique Penalti whatſoever, made in prejudice of the true Religion a Profeſſors thereof; Or, of the true Kirk-Diſcipline, J riſdiction, and Freedom thereof; Or, in favours of dolatry and Superſtition; Or, of the Papiſtical Kirk, a *Act* 3, *Act* 31, *Parl.* 1, *Act* 23, *Parl.* 11, *Act* 114 † *Pa*

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* *In the Act of Parliament, it is* Practicks penal.

† 116. *The Acts of Parliament are quoted accordi to Sir* John Skene's *Edition, in which the Acts are in ſo Pla*

Parl. 12 of King *James* VI. That Papistry and Superstition may be utterly suppressed, according to the Intention of the Acts of Parliament, repeated in the 5 *Act*, *Parl.* 20, King *James* VI. And to that end they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical Pains, as Adversaries to God's true Religion, * preached, and by Law established within this Realm, *Act* 24, *Parl.* 11. King *Ja.* VI. as common Enemies to all Christian Government, *Act* 18. *Parl.* 16. King *Ja.* VI. as Rebellers and Gainstanders of our Sovereign Lord's Authority, *Act* 47, *Parl.* 3, King *Ja.* VI. and as Idolaters, *Act* 104, *Parl.* 7. King *Ja.* VI. But also in particular, by and attour the Confession of Faith, do abolish and condemn the Pope's Authority and Jurisdiction out of this Land, and ordains the Maintainers thereof to be punished, *Act* 2, *Parl.* 1, *Act* 51, *Parl.* 3, *Act* 106, *Parl.* 7, *Act* 114 †, *Parl.* 12, K. *Ja.* VI. do condemn the Pope's erroneous Doctrine, or any other erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion publickly preached, and by Law established in this Realm; And ordains the Spreaders and Makers of Books or Libels, or Letters or Writs of that Nature, to be punished, *Act* 46, *Parl.* 3, *Act* 106. *Parl.* 7, *Act* 24, *Parl.* 11, K. *Ja.* VI. Do condemn all Baptism conform to the Pope's Kirk, and the Idolatry of the Mass; and ordains all Sayers, wilful Hearers, and Concealers of the Mass, the Maintainers and Resetters of the Priests, Jesuits, traffiquing Papists, to be punished without any Exception or Restriction, *Act* 5, *Parl.* 1 Act 120 *, *Parl.* 12, *Act* 164 †, *Parl.* 13, *Act* 193, * *Parl.* 14, *Act* 1, *Parl.* 19, *Act* 5, *Parl.* 20, King *Ja.* VI. do condemn all erroneous Books and Writs, containing erroneous Doctrine against the Religion presently professed, or containing superstitious

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Places wrong numbred; as they are likewise in Glendock's *Folio-edition: the Numbers on the Foot-margine are according to* Glendock's *Edition in* 12*mo.*

* *Professed.* † 116. * 122. † 168. * 196.

Rites and Ceremonies papistical, whereby the Peopl are greatly abused; and ordains the Home-bringers c them to be punished. *Act* 25. *Parl.* 11. *K. Jam.* VI *Do* condemn the Monuments and Dregs of bygon Idolatry, as going to Crosses, observing the Festiva Days of Saints, and such other superstitious and papi stical Rites, to the dishonour of God, contempt of tru Religion, and fostering of great Error among the People and ordains the Users of them to be punished for th second Fault, as Idolaters, *Act* 104. *Parl.* 7. K. *Jam* VI.

Like as many Acts of Parliament are conceived fo Maintenance of God's true and Christian Religion, *and* th Purity thereof, in Doctrine and Sacraments; *of* the tru Church of God, the Liberty and Freedom thereof, i her National, Synodal Assemblies, Presbyteries, Sessi ons, Policy, Discipline and Jurisdiction thereof: *A* that Purity of Religion and Liberty of the Church wa used, professed, exercised, preached, and confessed *ac cording to the Reformation of Religion* in this Realm *As for Instance, the* 99 *Act, Parl.* 7. *Act* 23. *Parl.* 11 *Act* 114. † *Parl.* 12. *Act* 160. *Parl.* 13. of *K. Jam.* VI *ratified by the* 4 *Act of K. Charles. So that the* 6 *Act Parl.* 1. *and* 68 *Act, Parl.* 6. *of* K. Ja. VI. *in the Year of God* 1579, declares the Ministers of the blessed Evangel, whom God of his Mercy had raised up, or hereafter should raise, agreeing with them that then lived, in Doctrine and Administration of the Sacraments; and the People that professed Christ, as he was then offered in the Evangel, and doth communicate with the holy Sacraments (as in the reformed Kirks of this Realm, they were presently administrate) according to the Confession of Faith; to be the true and holy Kirk of Christ Jesus within this Realm. And decerns and declares all and sundry, who either gainsays the Word of the Evangel received and approved, as the Heads of the Confession of Faith, professed in Parliament, in the Year of God

† 116.

God 1560, ſpecified alſo in the firſt Parliament of K. *Jam.* VI. and ratified in this preſent Parliament, more particularly do expreſs; or that refuſes the Adminiſtration of the holy Sacraments, as they were then miniſtrated: To be no Members of the ſaid Kirk within this Realm, and true Religion preſently profeſſed, ſo long as they keep themſelves ſo divided from the Society of Chriſt's Body. *And the ſubſequent Act* 69, *Parl.* 6. *of K.* Jam. VI. *declares*, That there is no other Face of Kirk, nor other Face of Religion, than was preſently at that Time, by the Favour of God, eſtabliſhed within this Realm: *Which therefore is ever ſtyled God's true Religion*, Chriſt's *true Religion, the true and Chriſtian Religion, and a perfect Religion*; *which, by manifold Acts of Parliament, all within this Realm are bound to* profeſs, *to* ſubſcribe the Articles thereof, the Confeſſion of Faith, to recant all Doctrine and Errors repugnant to any of the ſaid Articles, *Act* 4 *and* 9, *Parl.* 1, *Acts* 45, 46, 47, *Parl.* 3, *Act* 71, *Parl.* 6, *Act* 106, *Parl.* 7, *Act* 24, *Parl.* 11, *Act* 123. * *Parl.* 12, *Act* 194. † *and* 197. * *Parl.* 14. *of K.* Jam. VI. And all Magiſtrates, Sheriffs, *&c. on the one Part*, are ordained to ſearch, apprehend, and puniſh all Contraveeners: *For Inſtance*, *Act* 5, *Parl.* 1, *Act* 104. *Parl.* 7, *Act* 25. *Parl.* 11. K. Jam. VI. *and that* notwithſtanding of the King's Majeſty's Licences or the contrary, which are diſcharged, and declared to be of no Force, in ſo far as they tend, in any ways, to the Prejudice and Hinder of the Execution of the Acts of Parliament againſt Papiſts and Adverſaries of true Religion, *Act* 106. *Parl.* 7. *K.* Jam. VI. *On the other Part, in the* 47 *Act*, *Parl.* 3. *K.* Jam. VI. It is declared and ordained, ſeeing the Cauſe of God's true Religion, and his Highneſs Authority are ſo joined, as the Hurt of the one is common to both; that none ſhall be reputed as loyal and faithful Subjects to our Sovereign Lord or his Authority, but be puniſhable as Rebellers and Gainſtanders of the ſame, who

* 125. † 197. * 200.

shall not give their Confession, and make their Profession of the said true Religion, *and* that they who after Defection shall give the Confession of their Faith of new, they shall promise to continue therein in Time coming, to maintain our Sovereign Lord's Authority: And at the Uttermost of their Power, to fortifie, assist, and maintain the true Preachers and Professors of Christ's Religion *, against whatsoever Enemies and Gainstanders of the same; and namely, against all such, of whatsoever Nation, Estate, or Degree they be of, that have joined and bound themselves, or have assisted, or assists to set forward and execute the cruel Decrees of the Council of *Trent*, contrary to the true Preachers and Professors of the Word of God. Which is repeated, Word by Word, in the Articles of Pacification at *Perth*, the 23d of *February* 1572, approved by Parliament the Last of *April* 1573, ratified in Parliament 1587, and related *Act* 123 †, *Parl.* 12. of K. *Jam.* VI. with this Addition, *That they are bound to resist all treasonable Uproars and Hostilities raised against the true Religion, the King's Majesty, and the true Professors.*

Like as all Lieges are bound to maintain the King's Majesty's Royal Person and Authority; the Authority of Parliaments, without the which, neither any Laws or lawful Judicatories can be established, *Act* 130, and 131, *Parl.* 8. K. *Jam.* VI. *and the Subjects Liberties*, who ought only to live and be governed by the King's Laws, the common Laws of this Realm allenarly, *Act* 48, *Parl.* 3. K. *Jam.* I. *Act* 79, *Parl.* 6. K. *Jam.* IV. *repeated in the Act* 131, *Parl.* 8. K. *Jam.* VI. Which, if they be innovated or prejudged, *the Commission anent the Union of the two Kingdoms of* Scotland *and* England, *which is the sole Act of the* 17. *Parl. of* K. Jam. VI. *declares*, such Confusion would ensue, as this Realm could be no more a free Monarchy: Because by the fundamental Laws, ancient Privileges, Offices and

* *Some Copies have* true Religion, *others have* Evangel. † 125.

and Liberties of this Kingdom, not only the Princely Authority of His Majesty's Royal Descent, hath been these many Ages maintained; but also the Peoples Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved. *And therefore, for the Preservation of the said true Religion, Laws and Liberties of this Kingdom, it is statute by the* 8 *Act, Parl.* 1, *repeated in the* 99 *Act, Parl.* 7, *ratified in the* 23 *Act, Parl.* 11, *and* 114 * *Act, Parl.* 12. *of* K. *Jam.* VI. *and* 4 *Act, Parl.* 1. of K. *Char.* I. That all Kings and Princes, at their Coronation, and Reception of their Princely Authority, shall make their faithful Promise by their solemn Oath, in the Presence of the eternal God, That, enduring the whole Time of their Lives, they shall serve the same eternal God, to the uttermost of their Power, according as he hath required in his most holy Word, contained in the Old and New Testaments. And according to the same Word, shall maintain the true Religion of Christ Jesus, the Preaching of his holy Word, the due and right Ministration of the Sacraments now received and preached within this Realm (*according to the Confession of Faith immediately preceeding*) and shall abolish and gainstand all false Religion contrary to the same; and shall rule the People committed to their Charge, according to the Will and Command of God revealed in his foresaid Word; and according to the * laudable Laws and Constitutions received in this Realm, no ways repugnant to the said † Will of the eternal God: And shall procure, to the uttermost of their Power, to the Kirk of God, and whole Christian People, true and perfect Peace in all Time coming: And that they shall be careful to root out of their Empire, all Hereticks and Enemies to the true Worship of God, who shall be convicted by the true Kirk of God of the foresaid Crimes. *Which was also observed by His Majesty* *, *at his Coronation*

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* 116. * *In the* Act *it is* lovabil. † Word. * K. *Char.* I.

nation in Edinburgh † 1633, *as may be seen in the Order of the Coronation.*

In obedience to the Commandment of God, conform to the Practice of the Godly in former times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a general Band to be made and subscribed by His Majesty's Subjects of all Ranks, for two Causes: One was, for defending the true Religion as it was then reformed, and is expressed in the *Confession of Faith* above-written, and a former large Confession * established by sundry Acts of lawful *General Assemblies* and of Parliaments, unto which it hath Relation, set down in publick Catechisms; and which had been for many Years, with a Blessing from Heaven, preached and professed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other Cause was, for maintaining the King's Majesty his Person and Estate; the true Worship of God and the King's Authority being so straitly joined, as that they had the same Friends and common Enemies, and did stand and fall together. And finallie, beeing convinced in our Mindes, and confessing with our Mouths, that the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable;

We, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons under subscribing, considering divers Times before, and especially at this Time, the Danger of the true reformed Religion, of the King's Honour, and of the publick Peace of the Kingdom; by the manifold Innovations and Evils generally contained, and particularly mentioned in our late Supplications, Complaints, and Protestations; Doe hereby profess, and before God, his Angels, and the World, solemnlie declare, That with our whole Hearts we agree, and resolve all the Days of our Life constantlie to adhere unto and to defend the foresaid true Religion;

† *June* 18th. * See above page 11. to 40.

Religion: And forbearing the Practice of all Novations alreadie introduced in the Matters of the Worship of God; or Approbation of the Corruptions of the publick Government of the Kirk, or civil Places and Power of Kirkmen, till they be tryed and allowed in free Assemblies and in Parliaments; to labour, by all Means lawful, to recover the Puritie and Libertie of the Gospel, as it was established and professed before the foresaid Novations. And becaus, after due Examinaon, wee plainlie perceave and undoubtedlie believe, that the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God; are contrarie to the Articles of the foresaid Confessions, to the Intention and Meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament; and do sensiblie tend to the re-establishing of the *Popish* Religion and Tyrannie, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Lawes and Estates: Wee also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no lesse than if every one of them had beene expressed in the foresaid Confessions; and that wee are obliged to detest and abhorre them, amongst other particular Heads of *Papistrie* abjured therein. And therefore, from the Knowledge and Conscience of our Dutie to God, to our King and Country, without any worldly Respect or Inducement, so farre as humane Infirmitie will suffer, wishing a further Measure of the Grace of God for this Effect: Wee promise and sweare by the GREAT NAME OF THE LORD OUR GOD, to continue in the Profession and Obedience of the foresaid Religion; and that we shall defend the same, and resist all these contrarie Errours and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life.

And in like manner, with the same Heart wee declare before God and Men, That wee have no Intention, nor desire to attempt any Thing, that may turne to the Dishonour

honour of God, or to the Diminution of the King's Greatneſſe and Authority: But on the contrary, we promiſe and ſweare, That we ſhall, to the uttermoſt of our Power, with our Means and Lives, ſtand to the Defence of our dread Sovereign the King's Majeſty his Perſon and Authority, in the Defence and Preſervation of the foreſaid true Religion, Liberties and Lawes of the Kingdome: As alſo, to the mutual Defence and Aſſiſtance every one of us of another, in the ſame Cauſe of maintaining the true Religion and His Majeſty's Authority, with our beſt Counſel, our Bodies, Means and whole Power againſt all Sorts of Perſons whatſoever; ſo that whatſoever ſhall bee done to the leaſt of us for that Cauſe, ſhall be taken as done to us all in general, and to every one of us in particular. And that we ſhall neither directly nor indirectly ſuffer our ſelves to be divided or withdrawen by whatſoever Suggeſtion, Combination, Allurement or Terrour, from this bleſſed and loyal Conjunction; nor ſhall caſt in any Let or Impediment that may ſtaye or hinder any ſuch Reſolution, as by common Conſent ſhall be found to conduce for ſo good Ends: But on the contrary, ſhall by all lawful Meanes labour to further and promove the ſame; and if any ſuch dangerous and diviſive Motion be made to us by Word or Writ, We, and every one of us, ſhall either ſuppreſſe it, or, if need bee, ſhall incontinent make the ſame knowne, that it may be timeouſly obviated. Neither do wee feare the foule Aſperſions of Rebellion, Combination, or what elſe our Adverſaries, from their Craft and Malice would put upon us; ſeeing what wee do is ſo well warranted, and ariſeth from an unfained Deſire to maintaine the true Worſhip of God, the Majeſty of our King, and the Peace of the Kingdome, for the common Happineſs of our ſelves and the Poſterity.

And becauſe wee cannot looke for a Bleſſing from God upon our Proceedings, except with our Profeſſion and Subſcription wee joyne ſuch a Life and Converſation, as beſeemeth Chriſtians, who have renewed their Covenant with God: Wee therefore faithfully promiſe for our ſelves, our Followers and all others under us, both in publike,

publike, and in our particular Families and perſonal Carriage, to endeavour to keepe our ſelves within the Bounds of * Chriſtian Liberty; and to be good Examples to Others of all Godlineſſe, Soberneſſe, and Righteouſneſſe, and of every Deutie wee owe to God and Man.

And that this our Union and Conjunction may bee obſerved without Violation, Wee call the LIVING GOD THE SEARCHER OF OUR HEARTS to witnes, who knoweth this to be our ſincere Deſire and unfained Reſolution, as wee ſhall anſwere to *JESUS CHRIST* in the Great Day; and under the Paine of GOD's everlaſting Wrath, and of Infamie and Loſſe of all Honour and Reſpect in this World: Moſt humblie beſeeching the LORD to ſtrengthen us by his HOLY SPIRIT for this End, and to bleſſe our Deſires and Proceedings with a happie Succeſſe; that Religion and Righteouſneſs may flouriſh in the Land, to the Glory of GOD, the Honour of our King, and Peace and Comfort of us all. In witnes whereof we have ſubſcribed with our Hands all the Premiſſes.

THE Article of this Covenant, which was at the firſt Subſcription referred to the Determination of the General Aſſembly, *being now determined; and thereby* the Five Articles of *Perth*, the Government of the Kirk by Biſhops, and the civil Places and Power of Kirkmen, *upon the Reaſons and Grounds contained in the Acts of the* General Aſſembly, *declared to be unlawful within this Kirk; we ſubſcribe according to the Determination foreſaid.*

How King Charles II. *took this Covenant, ſee Collection of* Acts, *&c.* No. 25.

There are alſo ſeveral Copies of this Covenant, on Parchment, with the original Subſcriptions of ſeveral Congregations, Miniſters, Elders, and People, yet extant, to be ſeen in divers Hands. An

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* *In the Copy ſubſcribed* Anno 1638, *by Noblemen,* &c. *there is here added* our. James White *Merchant in* Edinburgh, *hath the original Parchment.*

An Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of Learned and Godly Divines, and others, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the Church of England ; *and for vindicating and clearing of the Doctrine of the said Church from false Aspersions and Interpretations.* June 12. 1643.

WHereas, amongst the infinite blessings of Almighty God upon this Nation, none is, or can be, more dear unto us, than the Purity of our Religion; and for that, as yet many Things remain in the *Liturgy*, Discipline and Government of the Church, which do necessarily require a further and more perfect Reformation, than as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons, assembled in Parliament, That the present Church-Government by Arch-bishops, their Chancellors, Commissars, Deans, Deans and Chapters, Arch-deacons, and other Ecclesiastical Officers, depending upon the Hierarchy, is evil, and justly offensive and burdensom to the Kingdom, a great Impediment to Reformation and Growth of Religion, and very prejudicial to the State and Government of this Kingdom ; and therefore, they are resolved, that the same shall be taken away, and that such a Government shall be settled in the Church, as may be most agreeable to God's holy Word, and most apt to procure and preserve the Peace of the Church at home, and nearer Agreement with the Church of *Scotland*, and other Reformed Churches abroad: And for the better effecting hereof, and for the vindicating and clearing of the Doctrine of the Church of *England*, from all false Calumnies and Aspersions ; it is thought fit and necessary, to call an Assembly of learned, godly and judicious Divines, who, together with some Members of both

both the Houſes of Parliament, are to conſult and adviſe of ſuch Matters and Things touching the Premiſſes, as ſhall be propoſed unto them by both, or either of the Houſes of Parliament, and to give their Advice and Counſel therein to both or either of the ſaid Houſes, when, and as often as they ſhall be thereunto required. Be it therefore ordained, by the Lords and Commons in this preſent Parliament aſſembled, That all and every the Perſons hereafter in this preſent Ordinance named, that is to ſay, ——

And ſuch other Perſon and Perſons, as ſhall be nominated and appointed by both Houſes of Parliament, or ſo many of them as ſhall not be letted by Sickneſs, or other neceſſary Impediment, ſhall meet and aſſemble, and are hereby required and enjoined upon Summons ſigned by the Clerks of both Houſes of Parliament, left at their reſpective Dwellings, to meet and aſſemble themſelves at *Weſtminſter*, in the Chappel called King *Henry* the VIIth's Chappel, on the firſt Day of *July*, in the Year of our Lord, One thouſand ſix hundred and fourty three; and after the firſt Meeting, being at leaſt the Number of Forty, ſhall from Time to Time ſit, and be removed from Place to Place; and alſo, that the ſaid Aſſembly ſhall be diſſolved in ſuch Manner as by both Houſes of Parliament ſhall be directed; and the ſaid Perſons, or ſo many of them as ſhall be ſo aſſembled, or ſit, ſhall have Power and Authority, and are hereby likewiſe enjoined from Time to Time, during this preſent Parliament, or until further Order be taken by both the ſaid Houſes, to confer and treat among themſelves, of ſuch Matters and Things, touching and concerning the Liturgy, Diſcipline and Government of the Church of *England*, or the vindicating and clearing of the Doctrine of the ſame from all falſe Aſperſions and Miſconſtructions, as ſhall be propoſed unto them by both, or either of the ſaid Houſes of Parliament, and no other; and deliver their Opinion, Advices of, or touching the Matters aforeſaid, as ſhall be moſt agreeable to the Word of God, to both, or either of the Houſes, from Time to Time, in ſuch Manner and Sort, as by both,

both, or either of the ſaid Houſes of Parliament, ſhall be required; and the ſame not to devulge by Printing, Writing, or otherwiſe, without the Conſent of both, or either Houſe of Parliament. And be it further ordained, by the Authority aforeſaid, That *William Twiſſe* Doctor in Divinity, ſhall ſit in the Chair, as Prolocutor of the ſaid Aſſembly; and if he happen to die, or be letted by Sickneſs, or other neceſſary Impediment, then ſuch other Perſon to be appointed in his Place, as ſhall be agreed on by the ſaid Houſes of Parliament: And in Caſe any Difference in Opinion ſhall happen amongſt the ſaid Perſons ſo aſſembled, touching any the Matters that ſhall be propoſed to them as foreſaid, that then they ſhall repreſent the ſame, together, with the Reaſons thereof, to both, or either the ſaid Houſes reſpectively, to the End ſuch further Direction may be given therein, as ſhall be requiſite to that Behalf. And be it further Ordained by the Authority foreſaid, That for the Charges and Expences of the ſaid Divines, and every one of them, in attending the ſaid Service, there ſhall be allowed every one of them that ſhall ſo attend, during the Time of their ſaid Attendance, and for Ten Days before, and Ten Days after, the Sum of Four Shillings for every Day, at the Charges of the Common-wealth, at ſuch Time, and in ſuch Manner, as by both Houſes of Parliament ſhall be appointed. And be it further Ordained, That all, and every the ſaid Divines, ſo, as aforeſaid, required and enjoined to meet and aſſemble, ſhall be freed and acquitted of, and from every Offence, Forfeiture, Penalty, Loſs or Damage, which ſhall, or may enſue, or grow by Reaſon of any Non-reſidence, or Abſence of them, or any of them, from his, or their, or any of their Church, Churches or Cures, for or in Reſpect of their ſaid Attendance upon the ſaid Service; any Law or Statute of Non-reſidence, or other Law or Statute injoyning their Attendance upon their reſpective Miniſtries, or Charges to the contrary thereof, notwithſtanding. And if any of the Perſons above-named, ſhall happen to die before the ſaid Aſſembly ſhall be diſſolved by Order of both Houſes

of

of Parliament, then ſuch other Perſon or Perſons ſhall be nominated and placed in the Room and Stead of ſuch Perſon or Perſons ſo dying, as by both the ſaid Houſes ſhall be thought fit, and agreed upon; and every ſuch Perſon or Perſons, ſo to be named, ſhall have the like Power and Authority, Freedom, and Acquittal to all Intents and Purpoſes, and alſo, all ſuch Wages and Allowances for the ſaid Service, during the Time of his or their Attendance, as to any other of the ſaid Perſons in this Ordinance, is by this Ordinance limited and appointed. Provided always, that this Ordinance, or any Thing therein contained, ſhall not give unto the Perſons aforeſaid, or any of them, nor ſhall they in this Aſſembly, aſſume to exerciſe any Juriſdiction, Power or Authority, Eccleſiaſtical whatſoever, or any other Power, than is herein particularly expreſſed.

Aſſemby at *Edinburgh*, *Auguſt* 19. 1643. Seſſ. 14.

Commiſſion of the General Aſſemby *to ſome Miniſters and Ruling-Elders, for repairing to the Kingdom of* England.

THE General Aſſembly of the Church of *Scotland* finding it neceſſary, to ſend ſome Godly and Learned of this Kirk to the Kingdom of *England*, to the Effect underwritten; Therefore, gives full Power and Commiſſion to Mr. *Alexander Henderſon*, Mr. *Robert Douglas*, Mr. *Samuel Rutherford*, Mr. *Robert Bailzie*, and Mr. *George Gilleſpie*, Miniſters, *John* Earl of *Caſſils*, *John* Lord *Maitland*, and Sir *Archibald Johnſtoun* of *Wariſtoun*, Elders, or any Three of them, whereof Two ſhall be Miniſters, to repair to the Kingdom of *England*, and there to deliver the Declaration ſent unto the Parliament of *England*, and the Letter ſent unto the Aſſembly of Divines now ſitting in that Kingdom; and to propone, conſult, treat and conclude with that Aſſembly, or any Commiſſioners deputed by them, or any Committees, or Commiſſioners deputed by the Houſes of Parliament, in all Matters which may further the

Union

Union of this Island in one Form of Kirk-Government, one Confession of Faith, one Catechism, one Directory for the Worship of God, according to the Instructions which they have received from the Assembly, or shall receive from Time to Time hereafter, from the Commissioners of the Assembly, deputed for that Effect: With Power also to them, to convey to His Majesty, the humble Answer sent from this Assembly to His Majesty's Letter, by such Occasion as they shall think convenient; and such like, to deliver the Assembly's Answer to the Letter sent from some Well-affected Brethren of the Ministry there; and generally authorizes them to do all Things, which may further the so much desired Union, and nearest Conjunction of the Two Churches of *Scotland* and *England*, conform to their Instructions aforesaid. *

* *This Commission was renewed* Annis 1644, 1645, 1646, 1647, and 1648.

MAny of the Persons who were called by the foresaid Ordinance of the Lords and Commons (in that broken State of the Church) to attend the Assembly, appeared not; whereupon the whole Work lay on the Hands of the Persons hereafter mentioned.

The Promise and Vow taken by every Member admitted to sit in the Assembly.

I *A. B.* do seriously Promise and Vow, in the Presence of Almighty GOD, That in this Assembly, whereof I am a Member, I will maintain nothing in Point of Doctrine, but what I believe to be most Agreeable to the Word of GOD; nor in Point of Discipline, but what may make most for GOD's Glory, and the Peace and Good of this Church.

The LIST of the Divines who met in the Assembly at Westminster, Alphabetically set down.

Andrew Dern.
Anthony Burgess.
Anthony Tuckney.
Arthur Salway.
Benjamin Pickering.
Charles Herle.
Christopher Tesdale.
Cornelius Burgess.
Daniel Cawdrey.
Edmond Calamy.
Edmond Staunton.
Edward Corbet.
Edward Pele.
Edward Reynolds.
Francis Cheynel.
Francis Taylor.
Fruncis Woodcock.
Gasper Hickes.
George Gipps.
George Walker.
Henry Hall.
Henry Painter.
Henry Scudder.
Henry Wilkison senior.
Henry Wilkison junior.
Herbert Palmer.
Humphrey Chalmers.
Humphrey Hardwick.
Jeremiah Burroughs.
Jeremiah Whitaker.
John Arrowsmith.
John Bond.
John Conant.
John De-la-march.
John Dury.
John Foxcroft.
John Green.
John Guibon.
John Jackson.
John Langley.
John Ley.
John Lightfoot.
John Maynard.
John Phillips.
John Strickland.
John Ward.
John Whincop.
John White.
Joseph Caryl.
Joseph Hoyle.
Lazarus Seaman.
Matthew Newcomen.
Nicholas Proffet.
Obadiah Sedgwick.
Oliver Bowles.
Peter Clark.
Peter Smith.
Peter Sterry.
Philip Delme.
Philip Nay.
Richard Byfield.
Richard Clyton.
Richard Heyricke.
Richard Vines.
Robert Harris.
Samuel De-la-Place.
Samuel Gibson.
Sidrach Simpson.
Simeon Ashe.
Stanley Gower.
Stephen Marshall.
Theodore Backhurst.
Thomas Bayly.

Thomas Carter.
Thomas Case.
Thomas Coleman.
Thomas Foord.
Thomas Gattaker.
Thomas Goodwin.
Thomas Hill.
Thomas Hodges.
Thomas Micklethwaite.
Thomas Temple.
Thomas Thorowgood.
Thomas Valentine.
Thomas Wilson.
Thomas Young.
William Bridge.
William Carter.
William Good.
William Gouge.
William Greenhill.
William Mew.
William Price.
William Rathband.
William Reynor.
William Spurstow.
William Twisse.

Commissioners from the General Assembly of the Church of Scotland.

Alexander Henderson.
George Gillespie.
Samuel Rutherfoord.
Robert Baillie.
Robert Douglas.

Ministers.

John Earl of Cassils.
John Lord Maitland.
Sir Archibald Johnstoun of Warristoun.

Ruling-Elders.

Henry Roborough
Adoniram Byfield } Scribæ.
John Wallis.

THE
Solemn League
AND
COVENANT
FOR

REFORMATION and Defence of Religion, the Honour and Happineſs of the King, and the Peace and Safety of the Three Kingdoms of *Scotland*, *England*, and *Ireland*.

Taken and ſubſcribed ſeveral Times by King *Charles* II. and by all Ranks in the ſaid Three Kingdoms.

With an Act of the General Aſſembly 1643, and an Act of Parliament 1644, Ratifying and Approving the ſaid League and Covenant.

Jer. l. 5. *Come let us join our ſelves to the Lord in a perpetual Covenant, that ſhall not be forgotten.*

Prov. xxv. 5. *Take away the Wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.*

2 Chron. xv. 15. *And all* Judah *rejoiced at the Oath; for they had ſworn with all their Heart.*

Gal. iii. 15. ——*Though it be but a Man's Covenant, yet if it be confirmed by an Oath, no Man diſanulleth, or addeth thereto.*

EDINBURGH,
Printed by *Thomas Lumiſden* and *John Robertſon*,
MDCCXXV.

Assembly at *Edinburgh*, *August* 17. 1643. Sess. 14.

The Result of the Debates and Consultations of th Committees of the Convention of Estates an General Assembly, appointed to meet with th Commissioners of the Parliament of England.

THE Committees of the Convention of Estates *Scotland*, and of the General Assembly, bein appointed to meet with the Commissioners of the Tw Houses of the Parliament of *England*, upon the Pape delivered in by the said Commissioners unto the Con vention of Estates, and unto the General Assembly upon the 12th and 15th of this Instant 1643, concern ing the Desires of both Houses, for a near and stri Union, to be entred into by the Two Kingdoms; an it being declared at the said Meeting, with what sen sible Affections, the General Assembly and Convent on did receive the Desires above-mentioned, and how beneficial it would be for the more firm Settlemen of the said Union, that a Covenant should be entre into by both Nations; and this Form thereof being by all the foresaid Persons taken into most serious De bate and Consideration, and agreed unto; it was there upon resolved by them, that it should be presented t the General Assembly, to the Convention of Estates o *Scotland*, and to the Two Houses of the Parliament o *England*, by their respective Committees and Commis sioners, that it might with all Speed receive thei respective Resolutions. *

Subscribed, JA. PRIMROSE
A. KER.
WILLIAM BOND. *Sec. Com.* Assembly

* *This* Solemn League *and* Covenant *was sent with th Commissioners of the* General Assembly *to* England, *where after it was there received, and approven by the Parlia ment, and Assembly of Divines in that Kingdom, it wa printed and published by an Ordinance of the House of Commons*, September 21. 1643.

Assembly *at* Edinburgh, August 17. 1643. *Sess.* 14.

The General Assemblies Approbation of the Solemn League and Covenant.

THE Assembly having recommended unto a Committee, appointed by them to join with the Committee of the Honourable Convention of Estates, and the Commissioners of the Honourable Houses of the Parliament of *England*, for bringing the Kingdoms to a more near Conjunction and Union, received from the aforesaid Committees, the Covenant after-mentioned, as the Result of their Consultations: And having taken the same, as a Matter of so publick Concernment and of so deep Importance doth require, unto their gravest Consideration, did with all their Hearts, and with the Beginnings of the Feelings of that Joy, which they did find in so great measure upon the Renovation of the National Covenant of this Kirk and Kingdom, All with one voice approve and embrace the same, as the most powerful Mean, by the Blessing of GOD, for settling and preserving the true Protestant Religion, with perfect Peace in his Majesty's Dominions, and propagating the same to other Nations, and for establishing his Majesty's Throne to all Ages and Generations. And therefore with their best Affections, recommend the same to the Honourable Convention of Estates, that being examined and approved by them, it may be sent with all diligence to the Kingdom of *England*, that being received aud approven there, the same may be, with publick Humiliation, and all Religious and answerable Solemnity, sworn and subscribed by all true Professors of the reformed Religion, and all his Majesty's good Subjects in both Kingdoms.

A. Johnstoun.

The

The Act of the Convention of Estates Approving the League and Covenant 17. August 1643.

THE Noblemen, Commissioners of Shires a Burrows now conveened, having received the C venant abovementioned from their Committee, as the R sult of their Consultations with a Committee of the G reral Assembly, and the Commissioners from bo Houses of the Parliament of *England*; and havi taken that Covenant unto their graveſt Consideratio did with all their Hearts, and great Expressions of J and Unanimity, approve and embrace the same, as t most powerful Mean, by the Blessing of God, for settli and preserving the true Protestant Religion, with a pe fect Peace in all his Majesty's Dominions, and prop gating the same to other Nations, and for establishi his Majesty's Throne to all Ages. And being ve confident that their Brethren in the Kingdom of *Engla* will heartily receive and aprove the samen; therefor according to the earnest Recommendation of that ver rable Assembly of this Kirk now met, thinks it most n cessary for the good Ends aforesaid, that it be sent in that Kingdom with all Diligence, that being receiv and approved by their Brethren there, the same ma be with all Religious Solemnities sworn, and subscribe by all true Professors of the reformed Religion, and a his Majesty's good Subjects in both K doms.

Arch. Primrose, Cler. Con

The Act of the Commission of the General Assembly for the solemn receiving, swearing and subscri ing of the solemn League and Covenant.

At Edinburgh, 11. October 1643.

THE Commissioners of the General Assembly, hav ing received from their Bretheren sent unto th Kingdom of *England*, the solemn League and Covenan under-written, as it was approven by the Honourabl Houses of the Parliament of *England*, and the Assem

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bly of Divines in that Kingdom, and solemnly sworn and subscribed there *; After due Examination thereof, did all in one Voice most heartily receive and embrace the same, as agreeing with the Draught, unanimously and chearfully approven and embraced by the late General Assembly, and Convention of Estates, as the most powerful Mean, by the Blessing of God, for settling and preserving the true Protestant Religion, with perfect Peace in his Majesty's Dominions, and propagating the same to other Nations, and for establishing his Majesty's Throne to all Ages and Generations: And therefore, according to the power given to them by the said Assembly, Ordain this solemn League and Covenant to be, with publick Humiliation, and all Religious Solemnities received, sworn, and subscribed by all Ministers and Professors within this Kirk; And, that this may be universally performed, It is also ordained, that this League and Covenant be forthwith printed, and that the printed Copies, bound with some clean Sheets of Paper, be sent unto the Ministry, and that every Minister, upon the first Lord's Day after the same shall come to his Hands, read and explain it, and by Exhortation prepare the People to the Swearing and Subscribing thereof solemnly, the Lord's Day next immediatly following†. And it is further Ordained, that Presbyteries take Account of the Performance hereof in their several Bounds, and that they proceed against the Censures of the Kirk, against all such as shall refuse or shift to Swear and Subscribe this League and Covenant, as Enemies to the Preservation and Profession of Religion; and that they notify their Names and Surnames particular Report of their own Diligence herein, to this

* 25 *September* 1643.

† *Accordingly there are several Copies of this Covenant printed in* 4to, *bound with clean Paper at the End thereof, and upon the Head of every Page of the same, these Words are in Print*, viz. The Subscribers of the League and Covenant, *under which are Original Subscriptions of many Hundreds.* 1643 *and* 1648.

Conjunction betwixt them, for their mutual Defence againſt the Papiſt and Prelatical Faction, and their Adherents in both Kingdoms; and for Purſuance of the Ends expreſſed in the ſaid Covenant *.

* *The reſt of the Articles having a relation to Civil Affairs are here omitted.*

Charles I. *Par.* 3*d*, *Act* 5.

Act anent the Ratification of the Calling of the Convention, Ratification of the League and Covenant, Articles of Treaty betwixt the Kingdoms of Scotland *and* England, *and remanent Acts of the Convention of Eſtates and Committee thereof.*

At Edinburgh July 15. 1644.

THE Eſtates of Parliament preſently conveened by vertue of the laſt Act of the laſt Parliament holden by his Majeſty, and the three Eſtates, in *Anno* 1641. Conſidering, that the Lords of his Majeſty's Privy Council, and Commiſſioners for conſerving the Articles of the Treaty, having, according to their intereſts and Truſt committed to them by his Majeſty and Eſtates of Parliament, uſed all Means by Supplications, Remonſtrances, and ſending of Commiſſioners, for ſecuring the Peace of this Kingdom, and removing the unhappy Diſtractions betwixt his Majeſty and his Subjects in *England*, in ſuch a Way as might ſerve moſt for his Majeſty's Honour, and Good of both Kingdoms; and their humble and dutiful Endeavours for ſo good Ends having proven uneffectual, and their Offer of Mediation and Interceſſion being refuſed by his Majeſty; and thereby finding the Weight and Difficulty of Affairs and the Charge lying on them, to be greater than they could bear; did therefore, in the Month of *May* 1643, meet together with the Commisſioners for the common Burdens, that by joint Advice ſome Reſolution might be tane therein; and, in reſpect of the Danger imminent

to

to the true Protestant Religion, his Majesty's Honour, and Peace of thir Kingdoms, by the Multitude of Papists and their Adherents in Arms in *England* and *Ireland*, and of many other publick and important Affairs, which could not admit Delay, and did require the Advice of the Representative Body of the Kingdom; appointed and caused indict a Meeting of the Convention of Estates (his Majesty having formerly refused their humble Desires for a Parliament) to be on the 22*d* of *June* following, which Diet being frequently kept by the Noblemen, Commissioners of Shires and Burghs, and they finding these Dangers against this Kirk and State still increasing, resolved, after serious Deliberation and Advice of the General Assembly, and joint Concurrence of the Commissioners authorized by the Parliament of *England*, that one of the chiefest Remedies, for preventing of these and the like Dangers, for Preservation of Religion, and both Kingdoms from Ruin and Destruction, and for procuring of Peace, That both Kingdoms should, for these Ends, enter into Covenant; which was accordingly drawn up, and chearfully embraced, and allowed. —— And at last, a Treaty was agreed unto by both Kingdoms, concerning the said Covenant, and Assistance craved from this Kingdom by the Kingdom of *England*, in Pursuance of the Ends expressed therein: —— And the Estates being still desirous to use all good Means, that, without the Effusion of more Blood, there may be such a blessed Pacification betwixt his Majesty and his Subjects, as may tend to the Good of Religion, his Majesty's true Honour and Safety, and Happiness of his People, did therefore give Commission to *John* Earl of *Lowdon*, Lord Chancellor, Lord *Maitland*, Lord *Waristoun*, and Mr. *Robert Barclay*, to repair to *England*, and endeavour the Effectuating of these Ends contained in the Covenant and Treaties, conform to their Instructions.——

And the said Estates having taken the Proceedings above-written to their Consideration, do find and declare, That the Lords of Council, and Conservers of Peace, did behave themselves as faithful Councellors, loyal

loyal Subjects, and good Patriots, in tendring their humble Endeavours for removing the Distractions betwixt his Majesty and his Subjects, and in calling the Commissioners for the Common Burdens, and by joynt Advice appointing the late Meeting of Convention, wherein they have approven themselves answerable to the Duty of their Places, and that Trust committed to them; and therefore ratifies and approves their whole Proceedings therein, and declares the said Convention was lawfully called, and als full and free in it self, consisting of all the Members thereof, as any Convention hath been at any Time bygone; and ratifies and approves the several Acts made by them, or their Committee, for injoyning the Covenant——And also, The said Estates of Parliament (but prejudice of the Premisses, and of the General Ratification above-mentioned) ratifies, approves and confirms the foresaid mutual League and Covenant, concerning the Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of *Scotland*, *England* and *Ireland*; together with the Acts of the Kirk and Estate authorizing the same League and Covenant; together also with the foresaid Articles of Treaty agreed upon betwixt the said Commissioners of the Convention of Estates of *Scotland*, and the Commissioners of both the Houses of Parliament of *England*, concerning the said Solemn League and Covenant—— And the said Estates ordains the same Acts, with the League and Covenant above-specified, Acts authorizing the same, and the Articles of Treaty foresaid, to have the full Force and Strength of perfect Laws and Acts of Parliament, and to be observed by all his Majesty's Leiges, conform to the Tenors thereof *respective*. Of the which League and Covenant, Acts authorizing the same, Treaties above-written——the Tenors follow *.

THE

* *The Tenors of all follow in the Acts of Parliament, but here the Covenant only follows; The Acts Authorizing the same, and relative Article of the Treaty, being placed before this Act.*

THE SOLEMN LEAGUE and COVENANT

for Reformation, and Defence of Religion, the Honour and Happineſs of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England, *and* Ireland, *agreed upon by Commiſſioners from the Parliament and Aſſembly of Divines in* England; *with Commiſſioners of the Convention of Eſtates and General Aſſembly in* Scotland; *approven by the General Aſſembly of the Church of* Scotland, *and by both Houſes of Parliament and Aſſembly of Divines in* England, *and taken and ſubſcribed by them,* Anno 1643; *and thereafter, by the ſaid Authority, taken and ſubſcribed by all Ranks in* Scotland *and* England *the ſame Year; and ratified by Act of the Parliament of* Scotland, *Anno* 1644: *And again renewed in* Scotland, *with an Acknowledgment of Sins, and Engagement to Duties, by all Ranks,* Anno 1648, *and by the Parliament* 1649; *and taken and ſubſcribed by King* Charles II. *at* Spey, June 23, 1650; *and at* Scoon, January 1. 1651.

WEE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpel, and Commons of all Sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the Providence of GOD, living under one King, and being of one reformed Religion, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jeſus Chriſt, the

ted unto us, and hath been lately concluded, and settled by both Parliaments; We shall each one of us, according to our Place and Interest, endeavour that they may remain conjoined in a firm Peace and Union to all Posterity and that Justice may be done upon the wilful Opposers thereof, in manner expressed in the precedent Article.

VI. We shall also, according to our Places and Callings, in this common Cause of Religion, Liberty and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer our selves directly or indirectly, by whatsoever Combination, Perswasion or Terror, to be divided and withdrawn from this blessed Union and Conjunction, whether to make Defection to the contrary Part, or to give our selves to a detestable Indifferency, or Neutrality in this Cause, which so much concerneth the Glory of GOD, the Good of the Kingdoms, and Honour of the King; but shall all the Days of our Lives zealously and constantly continue therein, against all Opposition, and promote the same according to our Power, against all Lets and Impediments whatsoever; and, what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the Sight of God.

And, because these Kingdoms are guilty of many Sins, and Provocations against God, and his Son Jesus Christ, as is too manifest by our present Distresses and Dangers, the Fruits thereof, we profess and declare before GOD and the World, our unfeigned Desire to be humbled for our own Sins, and for the Sins of these Kingdoms, especially that we have not, as we ought, valued the inestimable Benefit of the Gospel, that we have not laboured for the Purity and Power thereof, and that we have not endeavoured to receive Christ in our Hearts, nor to walk worthy of him in our Lives; which are the Causes of other Sins and Transgressions so much abounding amongst us; and our true and unfeigned Purpose, Desire, and Endeavour for our selves, and all others under our Power and Charge, both in publick and in pri-

vate,

vate, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation; that the Lord may turn away his Wrath, and heavy Indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the Presence of ALMIGHTY GOD, the Searcher of all Hearts, with a true Intention to perform the same, as we shall answer at that great Day, when the Secrets of all Hearts shall be disclosed; most humbly beseeching the Lord, to strengthen us by his Holy Spirit for this End; and to bless our Desires and Proceedings with such Success, as may be Deliverance and Safety to his People, and Encouragement to other Christian Churches, groning under, or in Danger of the Yoke of Antichristian Tyranny, to join in the same, or like Association and Covenant, to the Glory of God, the Enlargement of the Kingom of Jesus Christ, and the Peace and Tranquillity of Christian Kingdoms, and Common-wealths.

How King Charles II. *took this Covenant, see Collection of Acts,* &c. No. 25. There be also Copies of this Covenant, on Parchment, to be seen, with Original Subscriptions.

January 30. 1643--4.

THe Ordinance of the Lords and Commons, Authorizing the Commissioners of the Great Seal of *England,* To call before them all Officers, Ministers, and other Attendants on the Great Seal, or Court of Chancery, King's-bench, Common-pleas, Exchequer and Court Wards and Liveries, and to tender unto every of them, the *Solemn League and Covenant*, for Reformation, and for making void as well the Places and Offices of such as shall refuse, or neglect to take the same; as also, for restraining of all Lawyers, Attorneys, Clerks or Solicitors, to Practise or Solicite in any of the said Courts, before they shall have taken the said *Solemn League and Covenant*. See the Acts of the Parliament of *England.*

An Ordinance of the Lords and Commonons, injoining the taking of the late Solemn League and Covenant throughout the Kingdom of England, *and Dominion of* Wales. 2 Febr. 1643, 4.

WHereas a Covenant for the Preservation and Reformation of Religion, the Maintenance and Defence of Laws and Liberties, hath been thought a fit and excellent Means, to acquire the Favour of Almighty God towards the three Kingdoms of *England*, *Scotland* and *Ireland*; and likewise to unite them, and by uniting, to strengthen and fortifie them against the Common Enemy of the true reformed Religion, Peace and Prosperity of these Kingdoms: And whereas both Houses of Parliament in *England*, the Cities of *London* and *Westminster*, and the Kingdom of *Scotland*, have already taken the same; It is now Ordered and Ordained by the Lords and Commons in Parliament, that the same Covenant be solemnly taken, in all Places throughout the Kingdom of *England*, and Dominion of *Wales*. And for the better and more orderly taking thereof, these Directions ensuing are appointed and enjoined strictly to be followed.

Instructions for the taking of the Solemn League and Covenant throughout the Kingdom.

1. THat the Speakers of both Houses of Parliament do speedily send (to the Lord General, and all other Commanders in Chief, and Governors of Towns, Forts, Castles, and Garisons; as also to the Earl of *Warwick*, Lord High Admiral of *England*) true Copies of the said Solemn League and Covenant, to the End it may be taken by all Officers and Soldiers under their several Commands.

2. That all the Knights and Burgesses now in Parliament, do take special Care, speedily to send down into their

their ſeveral Counties (which are, or ſhall hereafter be under the Power of the Parliament) a competent Number of true Copies of the ſaid League and Covenant, unto the Committees of Parliament, in their ſeveral Counties; And that the ſaid Committees do within ſix Days at the moſt diſperſe the ſaid Copies to every Pariſh-Church or Chappel in their ſeveral Counties, to be delivered unto the Miniſters, Church-wardens, or Conſtables of the ſeveral Pariſhes.

3. That the ſaid Committees be required to return a Certificate of the Day when they received the ſaid Copies, as alſo the Day they ſent them forth, and to what Pariſhes they have ſent them, which Certificate they are to return to the Clerk of the Parliament, appointed for the Commons Houſe, that ſo an Account may be given of it, as there ſhall be Occaſion.

4. That the ſeveral Miniſters be required to read the ſaid Covenant publickly unto their People, the next Lord's Day after they receive it, and prepare their People for it, againſt the Time that they ſhall be called to take it.

5. That the ſaid League and Covenant be taken by the Committees of Parliament, in the Place where they reſide, and tendered alſo to the Inhabitants of the Town, within ſeven Days after it comes to the ſaid Committees Hands.

6. That the ſaid Committees after they have taken it themſelves, do ſpeedily diſperſe themſelves through the ſaid Counties, ſo as Three or Four of them be together, on Days appointed, at the chief Places of Meeting for the ſeveral Diviſions of the ſaid Counties: And ſummon all the Miniſters, Church-wardens, Conſtables, and other Officers unto that Place, where, after a Sermon preached by one appointed by the Committee for that Purpoſe, they cauſe the ſame Miniſter to tender the League and Covenant unto all ſuch Miniſters and other Officers, to be taken and Subſcribed by them, in the Preſence of the ſaid Committees.

7. That the ſaid Committees do withal give the ſaid Miniſters in Charge, to Tender it unto all the reſt of

their Parishioners the next Lord's Day, making then unto their said Parishioners some Solemn Exhortation, concerning the Taking and Observing thereof: And that the said Committees do also return to the several Parishes, the Names of all such as have taken the Covenant before them, who yet shall also subscribe their Names in the Book or Roll with their Neighbours, in their several Parishes: And if any Minister refuse or neglect to appear at the said Summons, or refuse to take the said Covenant before the Committee, or to tender it to his Parish, that then the Committees be careful to appoint another Minister to do it in his Place.

8. That this League and Covenant be tendered to all Men, within the several Parishes, above the Age of Eighteen, as well Lodgers as Inhabitants.

9. That it be recommended to the Earl of *Manchester*, to take special Care, that it be tendered and taken in the University of *Cambridge*.

10. That for the better Encouragement of all Sorts of Persons to take it; it be recommended to the Assembly of Divines, to make a brief Declaration, by way of Exhortation to all Sorts of Persons to take it, as that which they judge not only lawful, but (all Things considered) exceeding expedient and necessary, for all that wish well to Religion, the King and Kingdom to join in, and to be a singular Pledge of God's gracious Goodness to all the Three Kingdoms.

11. That if any Minister do refuse to take, or to tender the Covenant, or any other Person or Persons, do not take it the Lord's Day that it is tendered, that then it be tendered to them again the Lord's Day following, and if they still continue to refuse it, that then their Names be returned by the Minister that tenders it, and by the Church-wardens or Constables unto the Committees, and by them to the House of Commons, that such further Course may be taken with them, as the Houses of Parliament shall see Cause.

12. That all such Persons as are within the several Parishes, when Notice is given of the taking of it, and do absent themselves from the Church at the Time of

taking

aking it, and come not in afterwards, to the Minister nd Church-wardens, or other Officers, to take it in heir Presence before the Return be made, be returned as Refusers.

13. The Manner of the taking it to be thus, *The Minister to read the whole* Covenant *distinctly and udibly in the Pulpit, and during the Time of the eading thereof, the whole Congregation to be uncover-d, and at the End of his Reading thereof, all to ake it standing, lifting up their Right-Hands bare, nd then afterwards to Subscribe it severally by writ-ng their Names (or their Marks, to which their Names re to be added) in a Parchment Roll, or a Book, hereinto the* Covenant *is to be inserted, purposely pro-ided for that End, and kept as a Record in the Parish.*

14. That the Assembly of Divines do prepare an Exhortation for the better taking of the *Covenant*: nd that the said Exhortation, and the Declaration of he Kingdoms of *England* and *Scotland*, joined in the rmies, for the Vindication and Defence of their Reli-ion, Liberties and Laws, against the *Popish, Prelatical* nd *Malignant Party*, and passed the 30th of *January* st, * be publickly read, when the Covenant is read, ccording to the Fourth and Sixth Articles: And that sufficient Number of the Copies of the said Declaration e sent by the Persons, appointed to send the true Copies the said Covenant, in the first and second Articles.

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* *Which Declaration is printed by Order of the Con-ntion of Estates, in* Scotland, *and of the Parliament* England 1644.

An Exhortation *to the taking of the* Solemn League *and* Covenant, *for* Reformation, *and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of* England, Scotland *and* Ireland.

IF the Power of Religion, or solid Reason, if Loyalty to the King, and Piety to their Native Country, or Love to themselves, and natural Affection to their Posterity, if the Example of Men touched with a deep Sense of all these, or extraordinary Success from God thereupon, can awaken an embroiled bleeding Remnant to imbrace the Sovereign, and only Means of their Recovery, there can be no Doubt, but this Solemn League and Covenant will find, wheresoever it shall be tendered a People ready to entertain it with all Cheerfulness and Duty.

And were it not commended to the Kingdom by the concurrent Encouragement of the Honourable House of Parliament, the Assembly of Divines, the renowned City of *London*, multitudes of other Persons of eminent Rank and Quality in this Nation, and the whole Body of *Scotland*, who have all willingly sworn and subscribed it, with rejoicing at the Oath, so graciously seconded from Heaven already, by blasting the Counsels, and breaking the Power of the Enemy more than ever; yet it goeth forth in its own Strength, with such convincing Evidence of Equity, Truth and Righteousness as may raise in all (not wilfully Ignorant, or miserably seduced) inflamed Affections to join with their Brethren in this happy Bond, for putting an End to the present Miseries, and for saving both of King and Kingdom from utter Ruin, now so strongly and openly laboured by the *Popish Faction*, and such as have been bewitched

bewitched and besotted by that viperous and bloody Generation.

For what is there almost in this Covenant, which was not for Substance, either expressed, or manifestly included in that solemn *Protestation* of *May* 5th, 1641, wherein the whole Kingdom stands ingaged until this Day? The sinful Neglect whereof, doth (as we may justly fear) open one Floodgate the more to let in all these Calamities upon the Kingdom, and cast upon it a Necessity of renewing Covenant, and of entring into this.

If it be said, the Extirpation of Prelacy, to wit, the whole Hierarchical Government (standing, as yet, by the known Laws of the Kingdom) is new, and Unwarrantable: This will appear to all impartial understandings, (though new) to be not only warrantable, but necessary; if they consider (to omit what some say, That this Government was never formally established by any Laws of this Kingdom at all) that the very Life and Soul thereof is already taken from it by an Act passed this present Parliament *, so as (like *Jesabel*'s Carcasse, of which no more was left but the Skull, the Feet, and the Palms of her Hands) Nothing of Jurisdiction remains, but what is precarious in them, and voluntary in those who submit unto them: That their whole Government is at best but a Human Constitution, and such as is found and adjudged by both Houses of Parliament, (in which, the Judgement of the whole Kingdom is involved and declared) not only very prejudicial to the Civil State, but a great Hinderance also to the perfect Reformation of Religion; Yea, who knoweth it not to bee too much an Enemy thereunto, and destructive to the Power of Godlinesse, and pure Administration of the Ordinances of Christ? Which moved the Well-affected, almost throughout this Kingdom, long since to petition this Parliament (as hath been desired before, even in the Reign of Queen *Elisabeth*, and of

* *See Collection of Acts Num.* 26.

of King *James*) for a total Abolition of the same. Nor is any Man hereby bound to offer any Violence to their Persons, but only in his Place and Calling, to indeavour their Extirpation in a lawful way.

And as for those Clergy-men, who pretend, that they (above all others) cannot covenant to extirpate that Government, because they have (as they say) taken a solemn Oath to obey the Bishops, *in licitis & honestis* †: They can tell, if they please, That they that have sworn Obedience to the Laws of the Land, are not thereby prohibited from indeavouring by all lawful Means the Abolition of those Laws, when they prove inconvenient or mischievous. And if yet there should any Oath be found, into which any Ministers or others have entred, not warranted by the Laws of God and the Land, in this Case they must teach themselves and others, that such Oaths call for Repentance, not pertinacy in them.

If it be pleaded, That this Covenant crosseth the Oaths of *Supremacy* and *Alledgeance*; There can be Nothing further from Truth; for, this Covenant binds all, and more strongly engageth them to *preserve and defend the King's Majesty's Person, and Authority, in the Preservation and Defence of the true Religion and Liberties of the Kingdoms.*

That Scruple, That this is done without the King's Consent, will soon be romoved, if it be remembred, That the *Protestation* of the fifth of *May*, before mentioned, was in the same Manner voted and Executed by both Houses, and after (by Order of one House alone) sent abroad to all the Kingdom, his Majesty not excepting against it, or giving any Stop to the Taking of it, albeit he was then resident in Person at *Whitehall.*

Thus *Ezra* and *Nehemiah*, (*Ezra* x. *Neh.* ix.) drew all the People into a Covenant, without any special Commission from the *Persian* Monarchs (then their Soveraigns) so to do, albeit they were not free Subjects, but

† i. e. *In lawful and Honest Things.*

ut Vaſſals, and one of them (*Neh.* i.) the menial Ser-ant of *Artaxerxes*, then by Conqueſt King of *Ju-dah* alſo.

Nor hath this Doctrine or Practice been deemed ſe-ditious or unwarrantable by the Princes, that have ſate pon the *Engliſh* Throne, but juſtified and defended by Queen *Elizabeth* of bleſſed Memory, with the Expence f much Treaſure and noble Blood, in the united Pro-inces of the *Netherlands* combined not only without, ut againſt the unjuſt violence of *Philip* of *Spain*; King *James* followed her Steps, ſo far as to approve their Jnion, and to enter into League with them as free tates; which is continued, by his Majeſty now reign-ng, unto this Day; who both by his Expedition for Relief of *Rochel* in *France*, and his ſtrict Confederacy vith the Prince of *Orange*, and the States General, notwithſtanding all the Importunity of *Spain* to the ontrary, hath ſet to his Seal that all that had been one by his Royal Anceſtors, in Maintenance of thoſe vho had ſo engaged and combined themſelves, was juſt nd warrantable.

And what had become of the Religion, Laws, and Liberties of our Siſter Nation of *Scotland*, had they ot entred into ſuch a ſolemn League and Covenant at ie beginning of the late Troubles there? Which ourſe, however it was at firſt, by the Popiſh and relatick Projectors, repreſented to his Majeſty, as an ffence of the higheſt Nature, juſtly deſerving Chaſ-ſement by the Fury of a puiſſant Army; yet when the atter came afterwards in cool Blood to be debated, rſt by Commiſſioners of both Kingdoms, and then in pen Parliament here, (when all thoſe of either Houſe, ho are now engaged at *Oxford*, were preſent in Par-ament, and gave their Votes therein) it was found, judged and declared by the King in Parliament, hat our dear Bretheren of *Scotland* had done Nothing, t what became Loyal and Obedient Subjects, and ere thereupon by Act of Parliament publickly righted all the Churches of this Kingdom, where they had en defamed.

Thero-

Therefore however some Men, hoodwink'd and blinded by the Artifices of those Jesuitical Engineers, who have long conspired to sacrifice our Religion to the Idolatry of *Rome*, our Laws, Liberties and Persons to arbitrary Slavery, and our Estates to their insatiable Avarice, may possibly be deterred and amused with high Threats and Declarations, flying up and down on the Wings of the Royal Name and Countenance (now captivated and prostituted to serve all their Lusts) to proclaim all Rebels and Traitors, who take this Covenant; yet, let no faithful *English* Heart be afraid to joyn with our Brethren of all the three Kingdoms in this Solemn League, as sometimes the Men of *Israel* (although under another King) did with the Men of *Judah*, at the Invitation of *Hezekiah*. 2 *Chron.* xxx.

What though those Tongues set on Fire by Hell do rail and threaten? That God who was pleased to clear up the Innocency of *Mordecai* and the *Jews*, against all the malitious Aspersions of wicked *Haman* to his and their Soveraign, so as all his Plotting produced but this Effect, That (*Esther* ix.) *When the King's Commandment and Decree drew near to be put in Execution, and the Enemies of the* Jews *hoped to have Power over them, it was turned to the contrary, and the* Jews *had Rule over them that hated them, and laid Hands on such as sought their Hurt, so as no Man could withstand them*; and that same God, who but even as Yesterday, vouchsafed to disperse and scatter those dark Clouds and Fogs, which overshaddowed that Loyal and Religious Kingdom of *Scotland*, and to make their Righteousness to shine as clear as the Sun at noon Day, in the very Eyes of their greatest Enemies, will doubtlesly stand by all those, who with Singleness of Heart, and a due Sense of their own Sins, and a Necessity of Reformation, shall now enter into an everlasting Covenant with the Lord, never to be forgotten, to put an End to all those unhappy and unnatural Breaches, between the King and such as are Faithful in the Land; causing their *Righteousness and Praise to spring forth before all the Nations*, to the Terror and Confusion of

those

those Men of Blood, the confederate Enemies of God and the King, who have long combined, and have now raked together the Dregs and Scum of many Kingdoms, to bury all the Glory, Honour and Liberty of this Nation in the eternal Grave of Dishonour and Destruction.

Friday 9. February 1643,4.

AN Exhortation touching the taking of the *Solemn League and Covenant*, and for satisfying of such Scruples, as may arise in the taking of it, was this Day read the first and second Time; And by Vote upon the Question assented unto, and Ordered to be forthwith Printed.

H. Elsyng Cler. Parl. D. Com.*

Friday 29 January 1644,5.

ORdered by the Commons assembled in Parliament, That the *Solemn League and Covenant* be, on every Day of Fast and publick Humiliation, publickly read, in every Church and Congregation within the Kingdom: And that every Congregation be enjoyned to have one of the said Covenants, fairly printed in a fair Letter, in a Table, fitted to hang up in some publick Place of the Chruch to be read.

Hen. Elsynge Cler. Parl. Dom. Com.

In

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* *Here did follow the* Solemn League and Covenant, *printed by an Ordinance of Parliament*, February 1643,4. *with the Names of* 228 *Members of the House of Commons, who had then taken it.*

In the Petition of the distressed Christians in the North of Ireland, *To the General Assembly met at* Edinburgh, May 1644. *are these Words, anent Covenanting there,* viz.

—YOur Judgment is with the Lord, and your Reward is with God, not only for your two Years visiting and watering a barren Vineyard, but also for your Zeal and Care to have your Reformation spread amongst other oppress and Born-down Churches, whereof you have given an ample and famous Testimony, in sending hither that blessed League and Covenant, which we much desired and longed for, as by our Petitions to the Church and State of our Native Kingdom is known unto you; which hath had a wished and gracious Success by the Favour and Blessing of God, accompanying the Pains of these to whom the tendring thereof was intrusted by you. And we conceiving a chief Part of our Misery to consist in our want of Opportunity to joyn our selves with the People of God in the foresaid League; Esteeming our selves rejected of God, and unfit to be joyned in any comfortable Fellowship in the Gospel with them, when the said League and Covenant was presented to the Regiments; We made bold to lay hold upon the Opportunity (though afflicted Abjects) and cheerfully and unanimously joyned our selves thereunto: That if we perish in our Misery, we may die a Covenanted People; And if our miserable Life be prolonged, we may find Shelter and Refreshment under the Shadow thereof in our Fiery Tryals; confidently expecting from the Lord, by our nearer Conjunction with you than before, an Accomplishment of what is agreed to in the Covenant, which ye bountifully expressed before we were one with you, to your never-dying Commendation *.——

THE

* *See Acts of Assembly* 1644. *Sess.* 2.

THE

FORM

Of Presbyterial

Church Government,

AND OF

Ordination of Ministers;

Agreed upon by

The Assembly of Divines at *Westminster*, with Commissioners from the Church of *Scotland*,

As a Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Three Kingdoms of *Scotland*, *England* and *Ireland*.

With an Act of the General Assembly of the Church of *Scotland*, *Anno* 1645, Approving the same: Mentioned as Ratified in several Acts of Parliament.

Ezek. xliii. 11. *And if they be ashamed of all that they have done, shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Laws thereof: and write it in their Sight, that they may keep the whole Form thereof and all the Ordinances thereof & do them.*

EDINBURGH.
Printed by *Thomas Lumisden* and *John Robertson*.
MDCCXXV.

Assembly at *Edinburgh, February* 10. 1645, Sess. 16

Act of the General Assembly of the Kirk of Scotland, *approving the Propositions concerning Kirk Government, and Ordination of Ministers.*

THe General Assembly, being most desirous and solicitous, not onely of the establishment and preservation of the Form of Kirk-government in this Kingdom, according to the Word of GOD, Books of Discipline, Acts of General Assemblies, and National Covenant; But also of an Uniformity in Kirk-governmen betwixt these Kingdoms, now more straitly and strongly united by the late Solemn League and Covenant And considering, That as in former Times there did, s hereafter there may arise through the neerneſse of Con tagion, manifold Mischiefs to this Kirk from a corrup Form of Government in the Kirk of *England*: Like a the precious Opportunity of bringing the Kirks c Christ in all the three Kingdoms to an Uniformity i Kirk-goverment, being the Happineſse of the presen Times above the former; which may also by the Bles sing of God, prove an effectuall Mean, and a goo Foundation to prepare for a safe and well-grounded Pa cification, by removing the Cause from which the pre sent pressures and bloodie Wars did originally proceed And now the Assembly having thrice read, and diligent ly examined the Propositions (hereunto annexed concerning the Officers, Assemblies, and Government o the Kirk; and concerning the Ordination of Ministers brought unto us, as the Results of the long and learned D bates of the Assembly of Divines sitting at *Westminste* and of the Treaty of Uniformity with the Commissioner of this Kirk there residing; after mature Deliberatio and after tymous calling upon and warning of all, wh have any Exceptions against the same, to make the known, that they might receive Satisfaction, doth agre to, and approve the Propositions aforementioned, touch ing Kirk-government and Ordination, and doth hereb

authori

uthorize the Commiſſioners of this Aſſembly, who are to meet at *Edinburgh* to agree to, and conclude in the ſame of this Aſſembly, an Uniformity betwixt the Kirks in both Kingdoms, in the aforementioned Particulars, ſo ſoon as the ſame ſhall be ratified, without any ubſtantial Alteration, by an Ordinance of the Honourable Houſes of the Parliament of *England*: Which Ratification ſhall be timely intimate and made known by the Commiſſioners of this Kirk reſiding at *London*. Provided always, That this Act be no ways prejudicial to the further Diſcuſſion and Examination of that Article, which holds forth, that the Doctor or Teacher, hath Power of the Adminiſtration of the Sacraments, as well as the Paſtor; as alſo of the diſtinct Rights and Intereſts of Presbyteries and People, in the calling of Miniſters: But that it ſhall be free to debate and diſcuſſe theſe Points, as God ſhall be pleaſed to give further Light. *

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* *See Collection of Acts*, &c. No. 24, 45.

The

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The Preface.

JEsus Christ, upon whose Shoulders the Government is, whose Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace *a*, of the Increase of whose Government and Peace there shall be no End, who sits upon the Throne of *David*, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father, who raised him from the Dead, and set him at his own right Hand, far above all Principalities and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and put all Things under his Feet, and gave him to be the Head over all Things to the Church, which is his Body, the Fulness of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all Things, received Gifts for his Church, and gave Offices necessary for the Edification of his Church, and perfecting of his Saints *b*.

a *Isa.* 9. 6, 7. b *Mat.* 28. 18, 19, 20. *Eph.* 1. 20, 21, 22, 23. compared with *Eph.* 4. 8, 11. and *Psal.* 68. 18.

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THere is one General Church visible held forth in New Testament, 1 *Cor.* 12. 12, 13, 28. toge with the rest of the Chapter.

The Ministry, Oracles, and Ordinances of the N Testament, are given by Jesus Christ to the General Chu visible, for the gathering and perfecting of it in this I until his second Coming, 1 *Cor.* 12. 28. *Eph.* 4. 4 compared with *Verse* 10, 11, 12, 13, 15, 16. of the s Chapter.

Particular visible Churches, Members of the Gen Church, are also held forth in the New Testament, C 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Partic Churches, in the primitive Times, were made up of sible Saints, *viz.* Of such as, being of Age, professed F in Christ, and Obedience unto Christ, according to Rule of Faith and Life, taught by Christ and Apostles; and of their Children, *Acts* 2. 38, 41. *Act Verse* last, compared with *Acts* 5. 14. 1 *Cor.* 1. 2. c pared with the 2 *Cor.* 9. 13. *Acts* 2. 39. 1 *Cor.* 7. *Rom.* 11. 16. and so forward. *Mark* 10. 14. compa with *Mat.* 19. 13, 14. *Luke* 18. 15, 16.

Of the Officers of the Church.

THE Officers which Christ hath appointed for Edification of his Church, and the perfecting of Saints are,

Some extraordinary, as Apostles, Evangelists, a Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teache and other Church-Governors and Deacons.

Pastors.

THE Pastor is an ordinary and perpetual Officer the Church, *Jer.* 3. 15, 16, 17. Prophecying the Time of the Gospel, 1 *Pet.* 5. 2, 3, 4. *Ephes.* 4. 12, 13.

Fi

First, It belongs to his Office,

To pray for and with his Flock, as the Mouth of the People unto God, *Acts* 6. 2, 3, 4. *Acts* 20. 36. Where Preaching and Prayer are joined as several Parts of the same Office, *James* 5. 14, 15. The Office of the Elder, that is the Pastor, is to pray for the Sick, even in private, to which a Blessing is especially promised; much more therefore ought he to perform this in the publick Execution of his Office, as a Part thereof, 1 *Cor.* 14. *vers.* 15, 16.

To read the Scripture publikly; for the Proof of which,

1. That the Priests and Levites in the Jewish Church, were trusted with the publick Reading of the Word, as is proved, *Deut.* 31. 9, 10, 11. *Nehem.* 8. 1, 2, and 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the Law, proved, *Isa.* 66. 21. *Mat.* 23. 34. where our Saviour intituleth the Officers of the New Testament, whom he will send forth, by the same Names of the Teachers of the Old.

Which Propositions prove, that therefore (the Duty being of a Moral Nature) it followeth by just Consequence, that the publick Reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock, by Preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort, 1 *Tim.* 3. 2. 2 *Tim.* 3. *vers.* 16, 17. *Tit.* 1. 9.

To Catechise, which is a plain laying down the first Principles of the Oracles of God, *Heb.* 5. 12. or of the Doctrine of Christ, and is a Part of Preaching.

To dispense other divine Mysteries, 1 *Cor.* 4. 1, 2.

To administer the Sacraments, *Matth.* 28. 19, 20. *Mark* 16. 15. 16. 1 *Corinth.* 11. 23, 24, 25. compared with 1 *Cor.* 10. 16.

To bless the People from God, *Numb.* 6. 23, 24, 25, 26. compared with *Rev.* 14. 5. (where the same Blessings, and Persons from whom they come, are expressly

mentioned) *Isai.* 66. 21. Where, under the Names o Priests and Levites to be continued under the Gospe are meant Evangelical Pastors, who therefore are b Office to bless the People, *Deut.* 10. 8. 2 *Cor.* 13. 14 *Ephes.* 1. 2.

To take care of the Poor, *Acts* 11. 30. *Acts* 4. 34 35, 36, 37. *Acts* 6. 2, 3, 4. 1 *Cor.* 16. 1, 2, 3, 4 *Gal.* 2. 9, 10.

And he hath also a Ruling Power over the Flock as Pastor, 1 *Tim.* 5. 17. *Acts* 20. 17. & 28. 1 *Thess.* 5. 12 *Heb.* 13. 7, 17.

Teacher or Doctor.

THE Scripture doth hold out the Name and Title of Teacher, as well as of the Pastor, 1 *Cor.* 12. 28 *Ephes.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath Power of Administration of the Sacraments.

The Lord having given different Gifts, and divers Exercises, according to these Gifts, in the Ministry of the Word, *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 1, 4, 5, 6, 7. Though these different Gifts may meet in, and accordingly be exercised by one and the same Minister, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 1. 9. yet, where be several Ministers in the same Congregation, they may be designed to several Imployments, according to the different Gifts in which each of them doth most excel, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11. and he that doth more excel in Exposition of Scripture, in teaching sound Doctrine, and in convincing Gain-sayers, than he doth in Application, and is accordingly imployed therein, may be called a Teacher, or Doctor (the Places alledged by the Notation of the Word doth prove the Proposition) nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able the whole Work of the Ministry, as appeareth in the 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged, 1 *Tim.* 6. 2.

A

A Teacher or Doctor is of most excellent Use in Schools and Universities; as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gamaliel* and others taught as Doctors.

Other Church Governors.

AS there were in the *Jewish* Church, Elders of the People joined with the Priests and Levites in the Government of the Church (as appeareth in the 2 *Chro.* 19. 8, 9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with Gifts for Government, and with Commission to execute the same when called thereunto, who are to join with the Minister in the Government of the Church, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28. which Officers, Reformed Churches commonly Call Elders. *

Deacons.

THE Scripture doth hold out Deacons, as distinct Officers in the Church, *Phil.* 1. 1. 1 *Tim.* 3. 8.

Whose Office is perpetual, 1 *Tim.* 3. 8. to *vers.* 15. *Acts* 6. 1, 2, 3, 4. To whose Office it belongs not to Preach the Word or Administer the Sacraments, but to take special Care in distributing to the Necessities of the Poor, *Acts* 6. 1, 2, 3, 4. and the Verses following.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet in one Place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better Administration of such Ordinances, as belong unto them, and the Discharge of

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* See 2d *Book of Discipline*, Chap. 6.

of mutual Duties, 1 *Cor.* 14. *verſ.* 26. *Let all Things be done unto Edifying*, and *verſes* 33. and 40.

The ordinary way of dividing Chriſtians into diſtinct Congregations, and moſt expedient for Edification, is by the reſpective Bounds of their Dwellings.

Firſt, Becauſe they who dwell together, being bound to all kind of moral Duties one to another, have the better Opportunity thereby to diſcharge them; which moral Tye is perpetual, for Chriſt came not to deſtroy the Law, but to fulfil it. *Deut.* 15. 7, 11. *Mat.* 22. 39. *Mat.* 5. 17.

Secondly, The Communion of Saints muſt be ſo ordered, as may ſtand with the moſt convenient Uſe of the Ordinances, and diſcharge of moral Duties, without reſpect of Perſons, 1 *Cor.* 14. 26. *Let all Things be done unto Edifying*, *Heb.* 10. 24, 25. *Jam.* 2. 1, 2.

Thirdly, The Paſtor and People muſt ſo nearly cohabite together, as that they may mutually perform their Duties each to other with moſt Conveniency.

In this Company ſome muſt be ſet apart to bear Office.

Of the Officers of a particular Congregation.

FOr Officers in a ſingle Congregation, there ought to be one at the leaſt, both to labour in the Word and Doctrine, and to Rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is alſo requiſite that there ſhould be others to join in Government, 1 *Cor.* 12. 28.

And likewiſe it is requiſite that there be others to take ſpecial Care for the Relief of the Poor, *Acts* 6. 2, 3.

The Number of each of which is to be proportioned according to the Condition of the Congregation.

Theſe Officers are to meet together at convenient and ſet Times, for the well ordering of the Affairs of that Congregation, each according to his Office.

It is moſt expedient that in theſe Meetings, one whoſe Office is to labour in the Word and Doctrine, do moderate in their Proceedings, 1 *Tim.* 5. 17.

Of

Of the Ordinances in a particular Congregation.

THe Ordinances in a ſingle Congregation, are Prayer, Thankſgiving and ſinging of Pſalms, 1 *Tim.* . *verſe* 1. 1 *Cor.* 14. 15, 16. The Word read (although there follow no immediate Explication of what read) the Word expounded and applied, Catechiſing, e Sacraments adminiſtred, Collection made for the oor, diſmiſsing the People with a Bleſſing.

f Church-Government, and the ſeveral Sorts of Aſſemblies for the ſame.

CHriſt hath inſtituted a Government, and Governors Eccleſiaſtical in the Church; to that Purpoſe, e Apoſtles did immediatly receive the Keys from the and of Jeſus Chriſt, and did uſe and exerciſe them in l the Churches of the World upon all Occaſions.

And Chriſt hath ſince continually furniſhed ſome his Church with Gifts of Government, and with ommiſsion to execute the ſame, when called thereto.

It is lawful and agreeable to the Word of God, at the Church be governed by ſeveral ſorts of Aſſemies, which are Congregational, Claſſical, and Syodical.

Of the Power in Common of all theſe Aſſemblies.

IT is lawful and agreeable to the Word of God, that the ſeveral Aſſemblies before mentioned have Power convent, and call before them any Perſon within their veral Bounds, whom the Eccleſiaſtical Buſineſs which before them doth concern; proved by *Mat. Chap* 18.

They have Power to Hear and Determine ſuch Cauand Differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that the ſaid Aſſemblies have ſome Power to diſpenſe hurch-Cenſures.

Of

Of Congregational Assemblies, that is, the Meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THe Ruling Officers of a particular Congregation have Power, authoritatively, to call before them any Member of the Congregation, as they shall see just Occasion.

To enquire into the Knowledge and Spiritual Estate of the several Members of the Congregation.

To Admonish and Rebuke.

Which three Branches are proved by *Heb.* 13. 17. 1 *Thes.* 5. 12, 13. *Ezek.* 34. 4.

Authoritative Suspension from the Lord's Table of a Person not yet cast out of the Church, is agreeable to the Scripture,

First, Because the Ordinance it self must not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great Sin and Danger, both to him that comes unworthily, and also to the whole Church, *Mat.* 7. 6. 2 *Thess.* 3. 6, 14, 15. 1 *Cor.* 11. 27, to the End of the *Chap.* compared with *Jude* vers. 23. 1 *Tim.* 5. 22. And there was Power and Authority, under the Old Testament, to keep unclean Persons from holy Things, *Levit.* 13. 5. *Numb.* 9. 7. 2 *Chron.* 23. 19.

The like Power and Authority, by way of Analogy, continues under the New Testament.

The Ruling Officers of a particular Congregation have Power Authoritatively to Suspend from the Lord's Table a Person not yet cast out of the Church,

First, Because those who have Authority to judge of and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical Business of ordinary Practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual Help one from another, both in regard of their intrinsecal Weaknesses and mutual Dependence; As also, in regard of Enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Timothy* Chap. 4. verse 14. And in *Acts* xv. verses 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-Governors, to joyn with the Ministers in the Government of the Church, as appeareth, *Rom.* xii. 7,8. 1 *Cor.* 12. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by Instances,

I. *First*, Of the Church of *Jerusalem*, which consisted of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus:

First, The Church of *Jerusalem* consisted of more Congregations than one, as is manifest,

1. By the Multitude of Believers mentioned in divers, Both before the Dispersion of the Believers there by means of the Persecution (mentioned in the *Acts* of the Apostles, *Chap.* 8. in the beginning thereof) witness, *Chap.* 1. *verse* 11. *Chap.* 2. *verse* 41, 46, and 47. *Chap.* 4. 4. *Chap.* 5. 14. *Chap.* 6. of the same Book of the *Acts*, Verses 1, 7. And also after the Dispersion, *Acts* 9. 31. Chap. 12. 24. Chap. 21. ver. 20. of the same Book.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*; And if there were but one Congregation there, then each Apostle preached but seldom; which will not consist with *Chap.* 6. *verse* 2. of the same Book of the *Acts* of the Apostles.

Thirdly, The Diversity of Languages amongst the Believers, mentioned both in the Second and Sixth *Chapters*

ters of the *Acts*, doth argue more Congregations than one in that Church.

2 *Secondly*, All those Congregations were under one Presbyterial Government. Because, *First*, They were one Church, *Acts* 8. 1. and *Chap.* 2. 47. compared with *Chapter* 5. 11. *Chap.* 12. 5. and *Chap.* 15. 4. of the same Book.

Secondly, The Elders of the Church are mentioned, *Acts* 11. 30. Chap. 15. 4, 6, 22. and Chapter 21. 17, 18 of the same Book.

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the Dispersion, *Acts* 6.

Fourthly, The several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for Acts of Government, *Acts* 11. 30. *Acts* 15. 4, 6, 22. and *Chap.* 21. 17, 18. and so forward: Which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed, or not fixed, in regard of Officers or Members, it is all one as to the Truth of the Proposition.

Nor doth there appear any material Difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary Condition of the Church, as to the Point of Fixedness required of Officers or Members.

3 *Thirdly*, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. *Secondly*, By the Instance of the Church of *Ephesus*, for,

1. That they were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 20. 31. where is Mention of *Paul*'s Continuance at *Ephesus* in Preaching for the Space of three Years, and *Acts* 19. 18, 19, 20. where the special Effect of the Word is mentioned; and *verse* 10, and 17. of the same *Chapter*, where is a Distinction of *Jews* and *Greeks*; and 1 *Cor.* 16. 8, and 9. where is a Reason of *Paul*'s Stay at *Ephesus* until

ntil *Pentecost*; and *verse* 19. where is Mention of a articular Church in the Houſe of *Aquila* and *Priſcilla* hen at *Epheſus*; as appears, *Acts* 18. 19, 24, 26. ll which laid together doth prove, that the Multiudes of Believers did make more Congregations than ne in the Church of *Epheſus*.

2. That there were many Elders over theſe many Congregations, as one Flock, appeareth, *Acts* 20. 17, 5, 28, 30, 36, 37.

3. That theſe many Congregations were one Church, nd that they were under one Presbyterial Governnent, appeareth, *Rev.* 2. the firſt ſix *verſes*, joyned vith *Acts* 20. *verſ.* 17, 18.

Of Synodical Aſſemblies.

THe Scripture doth hold out another ſort of Aſſemblies, for the Government ot the Church, beſide Claſſical and Congregational, all which we call Synodical, *Acts* 15. Paſtors and Teachers, and other Church-Governours (as alſo other fit Perſons, when it ſhall be deemed expedient) are Members of thoſe Aſſemblies which we call Synodical, where they have a lawful Calling thereunto.

Synodical Aſſemblies may lawfully be of ſeveral Sorts, as Provincial, National and Oecumenical.

It is lawful and agreeable to the Word of God, that there be a Subordination of Congregational, Caſſical, Provincial, and National Aſſemblies, for the Government of the Church*.

Of Ordination *of* Miniſters.

UNder the Head of Ordination of Miniſters is to be conſidered, either the Doctrine of Ordination, or the Power of it.

Touch-

* *See Collection of Acts, Num.* 10, 13, 32, 33.

Touching the Doctrine of Ordination.

NO Man ought to take upon him the Office of Minister of the Word without a lawful Callin *John* 3. 27. *Rom.* 10. 14, 15. *Jer.* 14. 14. *Heb.* 5. 4.

Ordination is always to be continued in the Churc *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

Ordination is the Solemn setting apart of a Person some publick Church-office, *Numb.* 8. 10, 11, 14, 19, 2 *Acts* 6. 3, 5, 6.

Every Minister of the Word is to be ordained by Imposition of Hands, and Prayer with Fasting, by thos preaching Presbyters, to whom it doth belong, 1 *Tim* 5. 22. *Acts* 14. 23. and *Acts* 13. 3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministeria Charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, and 28.

He that is to be ordained Minister, must be duly qualified, both for Life and Ministerial Abilities, according the Rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. and *Tit.* 1. 5, 6, 7, 8, 9.

He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. *v.* 7, and 10. and *Chap.* 5. *v.* 22.

No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

Touching the Power of Ordination.

ORdination is the Act of a Presbytery, 1 *Timothy* 4. 14.

The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent, as to the Point of Ordination, 1 *Tim.* 4. 14.

It

It is very requisite that no single Congregation, that an conveniently associate, do assume to it self all and ole Power in Ordination:

1. Because there is no Example in Scripture, that ny single Congregation, which might conveniently asso-iate, did assume to it self all and sole Power in Ordinati-n, neither is there any Rule which may warrant such a ractice.

2. Because there is in Scripture Example of an Or-ination in a Presbytery over divers Congregations; as in the Church of *Jerusalem*, where were many Con-regations, these many Congregations were under one resbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated, either n Cities or neighbouring Villages, are those to whom he Imposition of Hands do appertain, for those Con-regations within their Bounds respectively.

Concerning the Doctrinal Part of Ordination *of MINISTERS.*

NO Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling, *John* 3. 27. *Rom.* 10. 14, 15. *Jer.* 4. 14. *Heb.* 5. 4.

2. Ordination is always to be continued in the Church, *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

3. Ordination is the Solemn setting apart of a Person o some publick Church-office, *Numb.* 8. 10, 11, 14, 19, 2. *Acts* 6. 3, 5, 6.

4. Every Minister of the Word is to be ordained by mposition of Hands and Prayer, with Fasting, by these reaching Presbyters to whom it doth belong, 1 *Tim.* . 22. *Acts* 14. 23. *Acts* 13. 3.

5. The Power of ordering the whole Work of Ordina-on, is in the whole Presbytery, which when it is over iore Congregations than one, whether those Congre-

gations

gations be fixed, or not fixed, in regard of Officers Members, it is indifferent as to the Point of Ordi tion, 1 *Tim.* 4. 14.

6. It is agreeable to the Word, and very expedi that ſuch as are to be ordained Miniſters, be deſigne ſome particular Church, or other Miniſterial Char *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, and 28.

7. He that is to be ordained Miniſter, muſt be d qualified, both for Life and Miniſterial Abilities, cording to the Rules of the Apoſtle, 1 *Tim.* 3. 2, 3, 6. *Tit.* 1. 5, 6, 7, 8, 9.

8. He is to be examined, and approved of by th by whom he is to be ordained, 1 *Tim.* 3. 7, 10. 1 T 5. 22.

9. No Man is to be ordained a Miniſter for a parti lar Congregation, if they of that Congregation ſhew juſt Cauſe of Exception againſt him, 1 *Tim.* 3 *Tit.* 1. 7.

10. Preaching Presbyters orderly aſſociated, eit in Cities, or neighbouring Villages, are thoſe to wh the Impoſition of Hands do appertain, for theſe C gregations within their Bounds reſpectively, 1 T 4. 14.

11. In extraordinary Caſes, ſomething extraordin may be done, until a ſettled Order may be had, keeping as near as poſſibly may be to the Rule, 2 *Ch* 29. 34, 35, 36. 2 *Chro.* 30. 2, 3, 4, 5.

12. There is at this Time (as we humbly conceiv an extraordinary Occaſion for a Way of Ordination the preſent Supply of Miniſters.

The Directory for Ordination of Miniſters.

IT being manifeſt by the Word of God, that Man ought to take upon him the Office of a Mi ſter of the Goſpel, until he be lawfully called and dained thereunto: And that the Work of Ordination to be performed with all due Care, Wiſdom, Gravi and Solemnity; we humbly tender theſe Directions, requiſite to be obſerved.

Fi

First, He that is to be ordained, being either nominated by the People, or otherwise commended to the Presbytery for any Place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the Three Kingdoms, of his Diligence and Proficiency in his Studies; What Degrees he hath taken in the University, and what hath been the Time of his Abode there; and withal of his Age, which is to be Twenty four Years, but especially of his Life and Conversation.

2. Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such Holiness of Life, as is requisite in a Minister of the Gospel; and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministry, and in particular, his fair and direct Calling to that Place.

The Rules for Examination are these,

1. *That the Party examined be dealt withal in a Brotherly Way, with Mildness of Spirit, and with special Respect to the Gravity, Modesty, and Quality of every one.*

2. *He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by reading the* Hebrew *and* Greek *Testaments, and rendring some Portion of some into* Latine; *And if he be defective in them, Enquiry shall be made the more strictly after his other Learning, and whether he hath Skill in* Logick *and* Philosophy.

3. *What Authors in* Divinity *he hath read, and is best acquainted with; And Trial shall be made in his Knowledge of the Grounds of Religion, and of his Ability to defend the Orthodox Doctrine, contained in them, against all unsound and erroneous Opinions, especially these of the present Age: Of his Skill in the Sense and Meaning of such Places of Scripture, as shall be proposed unto him, in Cases of Conscience and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in Publick, with Appro-*

Approbation of ſuch as are able to judge, he ſhall at a competent Time aſſigned him, expound before the Presbytery ſuch a Place of Scripture as ſhall be given him.

5. *He ſhall alſo, within a competent Time, frame a Diſcourſe in* Latine, *upon ſuch a Common Place or Controverſie in* Divinity, *as ſhall be aſſigned him, and exhibit to the Presbytery ſuch* Theſes *as expreſs the Sum thereof and maintain a Diſpute upon them.*

6. *He ſhall Preach before the People, the Presbytery, and ſome of the Miniſters of the Word appointed by them, being preſent.*

7. *The Proportion of his Gifts, in Relation to the Place unto which he is called, ſhall be conſidered.*

8. *Beſide the Trial of his Gifts in Preaching, he ſhall undergo an Examination in the Premiſſes two ſeveral Days, and more if the Presbytery ſhall judge it neceſſary.*

9. *And as for him that hath formerly been ordained a Miniſter, and is to be removed to another Charge, he ſhall bring a Teſtimonial of his Ordination, and of his Abilities and Converſation, whereupon his Fitneſs for that Place ſhall be tried by his Preaching there, (if it ſhall be judged neceſſary) by a further Examination of him.*

In all which he being approved, he is to be ſent to the Church where he is to ſerve, there to preach three ſeveral Days, and to converſe with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occaſion to enquire into, and the better to know his Life and Converſation.

4. In the laſt of theſe three Days, appointed for the Trial of his Gifts in Preaching, there ſhall be ſent from the Presbytery to the Congregation, a publick Intimation in Writing, which ſhall be publickly read before the People, and after affixed to the Church-Door, to ſignifie that ſuch a Day, a competent Number of the Members of that Congregation, nominated by themſelves, ſhall appear before the Presbytery, to give their Conſent and Approbation to ſuch a Man to be their Miniſter, or otherwiſe, to put in, with all Chriſtian Diſcretion and Meekneſs, what Exceptions they have againſt him; and

if, upon the Day appointed, there be no just Exception against him, but the People give their Consent, then the Presbytery shall proceed to Ordination *.

5. Upon the Day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer, for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. The Presbytery shall come to the Place, or at least Three of Four Ministers of the Word shall be sent thither from the Presbytery; of which one, appointed by the Presbytery, shall preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Work's Sake.

6. After the Sermon, the Minister who hath preached, shall, in the Face of the Congregation, demand of him who is now to be ordained, concerning his Faith in Christ Jesus, and his Persuasion of the Truth of the reformed Religion according to the Scripture; his sincere Intentions and Ends in desiring to enter into this Calling; his Diligence in Praying, Reading, Meditation, Preaching, ministring the Sacraments, Discipline, and doing all Ministerial Duties towards his Charge; his Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; his Care that himself and his Family may be unblameable, and Examples to the Flock; his Willingness and Humility, in Meekness of Spirit, to submit unto the Admonitions of his Brethren and Discipline of the Church; and his Resolution to continue in his Duty against all Trouble and Persecution.

7. In all which having declared himself, professed his Willingness, and promised his Endeavours, by the Help of God; the Minister likewise shall demand of the People, concerning their Willingness to receive and acknowledge him, as the Minister of Christ, and to obey, and submit unto him, as having Rule over them in the

* *See Collection of Acts*, No. 23. & 45.

Lord, and to maintain, encourage and aſſiſt him in the Parts of his Office.

8. Which being mutually promiſed by the Peop the Presbytery, or the Miniſters ſent from them for C dination, ſhall ſolemnly ſet him apart to the Office a Work of the Miniſtry, by laying their Hands on hi which is to be accompanied with a ſhort Prayer or Bl ſing, to this Effect;

Thankfully acknowledging the great Mercy God, in ſending Jeſus Chriſt for the Redempti of his People, and for his Aſcenſion to the rig Hand of God the Father, and thence pouring o his Spirit, and giving Gifts to Men, Apoſtl Evangeliſts, Prophets, Paſtors, and Teache for the gathering and building up of his Churc and for fitting and inclining this Man to this gre Work; to entreat him to fit him with his h Spirit, to give him (who in his Name we thus apart to this holy Service) to fulfil the Work his Miniſtry in all Things, that he may both ſa himſelf, and his People committed to his Charg*

9. This, or the like Form of Prayer and Bleſſing bei ended, let the Miniſter who preached, briefly exh him, to conſider of the Greatneſs of his Office and Wo the Danger of Negligence both to himſelf and People, the Bleſſing which will accompany his Faithf neſs in this Life, and that to come; and withall exh the People to carry themſelves to him, as to their Mi ſter in the Lord, according to their ſolemn Prom made before; and ſo by Prayer commending both h and his Flock to the Grace of God, after ſinging o Pſalm, let the Aſſembly be diſmiſſed with a Bleſſing.

10. If a Miniſter be deſigned to a Congregation, w hath been formerly ordained Presbyter according to Form of Ordination, which hath been in the Chucrh *Englan*

* *Here let them impoſe Hands on his Head.*

England, which we hold for Substance to be valid, and not to be disclaimed by any who have received it; then there being a cautious Proceeding in Matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to another Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the Causes of his Removal; and to undergo such a Trial of his Fitness and Sufficiency, and to have the same Course held with him in other Particulars, as is set down in the Rule immediately going before, touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the Names of the Persons ordained, with their Testimonials, the Time and Place of their Ordination, of the Presbyters who did impose Hands upon them, and of the Charge to which they are appointed.

13. That no Money or Gift of what Kind soever shall be received from the Person to be ordained, or from any in his Behalf for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what Pretence soever.

Thus far of ordinary Rules and Course of Ordination, in the ordinary Way; That which concerns the extraordinary Way, requisite to be now practised, followeth.

1. In these present Exigences, while we cannot have any Presbyteries formed up to their whole Power and Work, and that many Ministers are to be ordained for the Service of the Armies and Navy, and to many Congregations where there is no Minister at all; and where by Reason of the publick Troubles) the People cannot either themselves enquire, and find out one who may be a faithful Minister for them, or have any with safety sent unto them, for such a solemn Trial as was before mentioned in the ordinary Rules, especially when

there can be no Presbytery near unto them, to whc they may addreſs themſelves, or which may come ſend to them a fit Man to be ordained in that Congr gation, and for that People: And yet notwithſtandin it is requiſite that Miniſters be ordained for them, l ſome, who, being ſet apart themſelves for the Work of t Miniſtry, have Power to join in the ſetting apart thers, who are found fit and worthy. In thoſe Caſe until by God's Bleſſing, the aforeſaid Difficulties may in ſome good Meaſure removed, let ſome godly Mir ſters in or about the City of *London*, be deſigned l publick Authority, who being aſſociated, may orda Miniſters for the City, and the Vicinity, keeping near to the ordinary Rules forementioned, as poſſib they may; And let this Aſſociation be for no other I tent or Purpoſe, but only for the Work of Ordination.

2. Let the like Aſſociation be made by the ſame A thority in great Towns, and the neighbouring Pariſh in the ſeveral Counties, which are at the preſent qui and undiſturbed, to do the like for the Parts adjacent

3. Let ſuch as are choſen, or appointed for the Servi of the Armies or Navy, be ordained as aforeſaid, by t aſſociated Miniſters of *London*, or ſome others in t Country.

4. Let them do the like, when any Man ſhall du and lawfully be recommended to them for the Miniſt of any Congregation, who cannot enjoy Liberty to ha a Trial of his Parts and Abilities, and deſire the He of ſuch Miniſters ſo aſſociated, for the better furniſhir of them with ſuch a Perſon, as by them ſhall be judge fit for the Service of that Church and People.

FINIS.

Some ACTS of the *General Assembly* of the Church of *Scotland*,

Concerning the Condemning the Office of Bishops, *and Episcopal Church-Government; and for the Restoring the Ancient and Apostolick Government of this Church, and concerning the due Qualifications of Ministers, and Terms of Communion of the Church of* Scotland.

Assembly at Edinburgh, April 24. 1578.

I. *Act Discharging the Election of* Bishops.

FOrasmuch as there is great Corruption in the Estate of *Bishops*, as they are presently made in this Realm, whereunto the Kirk would provide some Stay in Time coming, so far as they may, to the Effect that further Corruption may be bridled: Therefore, the Assembly hath concluded, that no more Bishops shall be elected or made hereafter, before the next General Assembly of the Kirk, discharging all Ministers and Chapiters, to proceed any ways in the Election of the said Bishops in the meantime, under the Pain of perpetual Deprivation from their Offices.

Stirling, July 11. 1578. The Act above-written, extended to all Times to come, and all Bishops already elected, required to submit themselves to the General Assembly, concerning the Reformation of the Corruption of that Estate; which Submission the Bishop of *Dumblain* willingly offered to the Assembly.

Assembly at *Dundee, July* 12. 1580. Sess. 4.

II. *Act Condemning the Office of* Bishops.

FOrasmuch as the Office of a Bishop, as it is now used, and commonly taken within this Realm, hath no

sure Warrant, Authority nor good Ground out of th Scriptures, but is brought in by the Folly and Corrup tion of Mens Inventions, to the great Overthrow o the Kirk of God. The whole Assembly of the Kirk in one Voice, after Liberty given to all Men to reaso in the Matter, none opponing himself, in defendin the said pretended Office; Finds and declares, the sam pretended Office, used and termed, as is above said unlawful in the Self, as having neither Fundament Ground nor Warrant within the Word of God; and Or dains, that all such Persons as bruike, or shall bruik hereafter the said Office, shall be charged simply to de mit, quit and leave off the same, as an Office where unto they are not called of God; And such like to de sist and cease from all Preaching, Ministration of the Sacraments, or using any Way the Office of Pastors, while they receive *de novo* Admission from the General Assembly, under the Pain of Excommunication, to be used against them. Wherein, if they be found disobedient, or contradict this Act in any Point, the Sentence of Excommunication, after due Admonitions, to be executed against them. And, for better Execution of the said Act, It is Statute, that a Synodal Assembly shall be holden in every Province, where any usurping Bishops are, and begin the Eighteenth of *August* next to come, whereto they shall be called, and summoned by the Visitors of the said Countries, to compear before their Synodal Assemblies, and namely, the Bishop of *Saintandrews*, to compear in *Saintandrews*; the Bishop of *Aberdeen*, in *Aberdeen*; the Bishop of *Glasgow*, in *Glasgow*; the Bishop of *Murray*, in *Elgine*, to give Obedience to the said Act; which, if they refuse to do, that the said Synodal Assemblies shall appoint certain Brethren of their Ministry, to give them publick Admonitions out of the Pulpit, and warn them, in case they disobey, to compear before the next General Assembly to be holden at *Edinburgh*, the 20th of *October* next to come, to hear the Sentence of Excommunication pronounced against them, for their Disobedience. And to this Act the Bishop of *Dumblain* agreed, submitting himself to be ruled thereby.

Assembly

Assembly at *Glasgow*, *April* 1581. Sess. 6.

III. *Act explaining the Act condemning the Office of* Bishops.

ANent the Act made in the Assembly, holden at *Dundee*, against Bishops, because some Difficulty appeareth to some Brethren, to arise out of the Word (*Office*) contain'd in the said Act, what should be mean'd thereby; the Assembly, consisting for the most Part, of such as voted, and were present in the Assembly at *Dundee*, to take away the said Difficulty, resolving upon the true Meaning and Understanding of the said Act, declare, That they mean'd wholly to condemn the whole Estate of Bishops, as they are now in *Scotland*; and that the same was the Determination, and Conclusion of the Assembly at this Time; because some Brethren doubted, whether the former Acts was to be understood of the spiritual Function only, and others alledged, that the whole Office of a Bishop, as it was used, was Damnable; and that by the said Act, the Bishops should be charged to Demit the same: This Assembly declareth, That they meaned wholly to Condemn the whole Estate of Bishops, as they were then in *Scotland*, and that this was the Meaning of the Assembly at that Time.

Assembly at Glasgow, December 5. 1638. Sess. 13.

IV. *Act against the unlawful Oaths of Intrants.*

THE Six Assemblies immediately preceeding, for most just and weighty Reasons above-specified *, being found to be unlawful, and null from the Beginning: The Assembly declareth the Oaths and Subscriptions

* *See Acts of Assembly* 1638, *from Page* 9 *to* 15.

tions exacted by the *Prelates* of Intrants in the Ministry, all this Time bypast (as without any Pretex of Warrant from the Kirk, so for Obedience of the Acts of these null Assemblies, and contrair to the ancient and laudable Constitutions of this Kirk, which never have been nor can be lawfully repelled, but must stand in Force) to be unlawful, and no Way obligatory. And in like Manner declareth, That the Power of Presbyteries, and of Provincial and General Assemblies, hath been unjustly suppressed, but never lawfully abrogate: And therefore, that it hath been most lawful unto them, notwithstanding any Point unjustly objected by the *Prelates* to the contrair, to admit, suspend, or deprive Ministers *respective* within their Bounds, upon relevant Complaints, sufficiently proven; to choose their own Moderators, and to execute all the Parts of Ecclesiastick Jurisdiction, according to their own Limits appointed them by the Kirk.

Assembly at *Glasgow*, *December* 8. 1638. Sess. 16.

V. *Act declaring Episcopacy to have been abjured by the* Confession of Faith 1580, *and to be removed out of this Kirk.*

THe Assembly taking to their most grave and serious Consideration, *First*, The unspeakable Goodness, and great Mercy of God, manifested to this Nation, in that so necessary, so difficult, and so excellent and divine Work of Reformation, which was at last brought to such Perfection, that this Kirk was reformed, not only in Doctrine and Worship, but also after many Conferrences, and publick Reasonings in divers National Assemblies, joined with solemn Humiliations and Prayers to God, the Discipline and Government of the Kirk, as the Hedge and Guard of the Doctrine and Worship, was prescribed according to the Rule of God's Word, in the Book of Policy and Discipline, agreed upon in the Assembly 1578, and insert in the Register 1581, established by

y the Acts of Assemblies, by the Confession of Faith, vorn and subscribed at the Direction of the Assembly, nd by continual Practice of this Kirk. *Secondly*, That y Means seeking their own Things, and not the Things f Jesus Christ, divers Novations have been introduced, o the great Disturbance of this Kirk, so firmly once ompacted, and to the endangering of Religion, and many gross Evils obtruded; to the utter Undoing of the Work of Reformation, and Change of the whole Form f Worship and Face of this Kirk. *Thirdly*, That all is Majesty's Subjects, both Ecclesiastical and Civil, eing, without Consent of the Kirk, commanded to reeive with Reverence a new Book of Common Prayer, s the only Form to be used in God's publick Worship, nd the Contraveeners to be condignly censured, and unished; and, after many Supplications and Complaints, knowing no other Way for the Preservation of eligion, were moved by God, and drawn by Necesty, to renew the National Covenant of this Kirk and ingdom, which the Lord since hath blessed from Heaen, and to subscribe the *Confession of Faith*, with an Aplication thereof, abjuring the great Evils wherewith ey were now pressed, and suspending the Practice of ll Novations formerly introduced, till they should be ied in a free General Assembly. *Lastly*, That some f his Majesty's Subjects, of sundry Ranks, have, by his Majesty's Commandment, subscribed and renewed the *onfession of Faith*, without the former Application; and at both the one and the other Subscribers, have subcribed the said *Confession of Faith* in this Year, as it as professed, and according to the Meaning that it had n this Kingdom, when it was first subscribed 1581, and fterward: The Assembly therefore, both by the Subscripion of his Majesty's High Commissioner, and of the ords of Secret Council, *September* 22, 1638, and by the cts of Council, of the Date foresaid, bearing, that they ibscribed the said *Confession*, and ordaining all his Maesty's Lieges to subscribe the same, according to the foreaid Date and Tenor, and as it was then professed within his Kingdom; as likewise by the Protestation of some of

the

the Senators of the College of Justice, when they we
required to subscribe; and by the many Doubtings of
Majesty's good Subjects, especially because the Su
scribers of the *Confession* in *February* 1638, are bound
suspend the Approbation of the Corruptions of the G
vernment of the Kirk, till they be tried in a free Gene
Assembly; finding it proper for them, and most nec
sary and incumbent to them, to give out the true Mea
ing thereof, as it was at first professed, that all his M
jesty's Subjects, in a Matter so important, as is the p
blick Confession of Faith, so solemnly sworn and su
scribed, may be of one Mind, and one Heart, and have f
Satisfaction to all their Doubts; and that the Posteri
afterward may be fully perswaded of the true Meani
thereof: After earnest calling upon the Name of God,
religiously attested in the said *Confession*, have entred i
to a diligent Search of the Registers of the Kirk, a
Books of the General Assembly, which the greatest Pa
of the Assembly had not seen before, and which by t
special Providence of God were preserved, brought
their Hands, and publickly acknowledged to be authe
tick; and have found, that in the latter *Confession* of t
Kirk of *Scotland*, we profess, *That we detest all Trad
tions brought into the Kirk, without or against t
Word of God, and Doctrine of this reformed Kir*
Next, *We abhor and detest all contrary Religion an
Doctrine*; but chiefly, *all Kind of Papistry in general an
particular Heads, as they were then damned and co
futed by the Word of God, and Kirk of* Scotland, *whe
the said* Confession *was sworn and subscribed,* Anr
1580 *and* 1581, 1590, *and* 1591. Thirdly, *That w
detest the* Roman *Antichrist, his worldly Monarchy, an
wicked Hierarchy.* Fourthly, *That we join our selv
to this reformed Kirk in Doctrine, Faith, Religion, an
Discipline, promising and swearing by the Great Name
GOD, That we shall continue in the Doctrine and Di
cipline of this Kirk, and defend the same, according t
our Vocation and Power, all the Days of our Life.*

But so it is, that Episcopal Goverment is abhorre
and detested, and the Government by Ministers and El
ders

lers, in Assemblies General and Provincial, and Presbyteries, was sworn to and subscribed, in subscribing that *Confession*, and ought to be holden by us, if we adhere to the Meaning of the Kirk, when that *Confession* was framed, sworn to, and subscribed; unto which we are obliged by the National Oath and Subscription of this Kirk, as is evident by the Acts of General Assemblies, agreed upon, both before, at, and after the swearing and subscribing of the said *Confession*, in the Years above-mentioned, and the Book of Policy agreed upon in the Assembly, which was holden at *Edinburgh*, the Twenty fourth of *April*, and Twenty fourth of *October*, *Anno* 1578, insert in the Register of the Kirk, by Ordinance of the Assembly holden at *Glasgow* 1581; and to be subscribed by all Ministers, that then did bear, or hereafter were to bear Office in this Kirk, by Ordinance of the Assembly holden the Fourth of *August*, at *Edinburgh* 1590, and at *Edinburgh* the Second of *July* 1591, but especially in the 2, 3, 4, 6, 7. and 11 Chapters of the said Book.——

It was also cleared that Episcopacy was condemned in these Words of the Confession, HIS WICKED HIERARCHIE. For the Popish *Hierarchie* doth consist of Bishops, Presbyters, and Deacons, that is Baptizing and preaching Deacons: For so it is determined in the Councel of *Trent*, in the 4 Chap. *De Sacramento Ordinis, Can.* 6. * *Si quis dixerit in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam, quæ constat ex Episcopis, Presbyteris & Ministris, anathema sit.* *Bellarmine* likewise, in his Book *De Clericis*. Cap. 11. saith, *That there are three Hierarchies in the militant Kirk: The first of Bishops, the second of Priests, the third of Deacons; and that the Deacons are also Princes, if they be compared with the People:* This proposition following; *Hierarchia Ecclesiastica constat ex Ponti-*

* *Censura propositionum quarundam ex Hibernia delatarum per sacram Facultatem Theologiæ Parisiensis facta.*

Pontifice, Cardinalibus, Archiepiscopis, Episcopis & I gularibus, was censured by the Faculty of Theology the University at *Paris*, as followeth, *In ista prima p positione enumeratio membrorum hierarchiæ Eccleſiasti seu ſacri principatus, divina ordinatione inſtituti manca & redundans, atque inducens in errorem co trarium determinationi ſacræ Synodi Tridentinæ*: T Propoſition was defective, becauſe it pretermitted t Presbyters and Deacons; it was censured as redunda becauſe it made the *Hierarchie* to conſiſt of the *Po Cardinals, Archbiſhops*, and *Regulars*; the *Pope* is n within the *Hierarchie, Primates, Metropolitans*, a *Archbiſhops*, but as they are Biſhops. Furthermo this *Hierarchie* is diſtinguiſhed in the Confeſſion from t *Pope's Monarchie*. And howbeit this *Hierarchie* be c led the *Antichriſt's Hierarchie*, yet it is not to diſtingui betwixt the *Hierarchie* in the Popiſh Kirk, and a other as lawful: But the *Hierarchie*, whereſoever it i is called his, as the reſt of the Popiſh Corruptions are c led his: To wit, *Invocation of Saints, canonization Saints, dedication of Altars, &c.* are called his; n that there is another lawful Canonization, Invocatio or Dedication of Altars: Whatſoever Corruption w in the Kirk, either in Doctrine, Worſhip, or Gover ment ſince the Myſtery of Iniquity began to work, an is retained and maintained by the *Pope*, and obtrude upon the Kirk by his Authority, are his. A Paſſag alſo out of the Hiſtory of the Council of *Trent* was a ledged, where it is related, that the Council woul not define the *Hierarchie* by the *ſeven Orders*: W have in our Confeſſion of Faith the *manifold Orders* ſe apart and diſtinguiſhed from the *Hierarchie*, but a it is ſet down in the Canon above cited: We have i the Book of Policy, or ſecond Book of Diſcipline, in th End of the ſecond Chapter, this Concluſion agree upon; *Therefore all the ambitious Titles, invented i the Kingdom of Antichriſt, and in his uſurped HIE RARCHIE, which are not of one of theſe four Sorts to wit, Paſtors, Doctors, Elders, and Deacons, toge-*

the

her with the Offices depending thereupon, in one Word ought to be rejected.

All which and many other Warrants being publickly read, and particularly at great Length examined, and all Objections answered in Face of the Assembly, all the Members of the Assembly, being many times desired and required to propone their Doubts and Scruples, and every one being heard to the full, and after much Agitation, as fully satisfied; the Moderator at last, exhorting every one to declare his Mind, did put the Matter to Voicing, in these Terms: *Whether, according to the Confession of Faith, as it was professed in the Year* 1580, 1581, *and* 1590, *there be any other Bishop, but a Pastor of a particular Flock, having no Preheminence nor Power over his Brethren? And whether, by that Confession, as it was then professed, all other Episcopacy is abjured, and ought to be removed out of this Kirk?* The whole Assembly, most unanimously, without Contradiction of any one (and with the Hesitation of one ataenarly) professing full Perswasion of Mind, did Voice, *That all Episcopacy, different from that of a Pastor over a particular Flock, was abjured in this Kirk, and to be removed out of it*: And therefore prohibites, under Ecclesiastical Censure, any to usurp, accept, defend, or obey the pretended Authority thereof in Time coming.

Assembly at Glasgow, December 17. 1638. *Sess.* 21.

VI. *Act restoring Kirk-Sessions, Provincial and National Assemblies, unto their Ancient Rights and Privileges.*

THE General Assembly considering the great defection of this Kirk, and Decay of Religion, by the Usurpation of the Prelates, and their suppressing of ordinary Judicatories of the Kirk; and clearly perceiving the Benefit, which will redound to the Religion by the Restitution of the said Judicatories; remembring also that

that they stand obliged, by their solemn Oath and Co nant with God, to return to the Doctrine and I cipline of this Kirk, as it was profest 1580, 1581, 15 1591, which in the Book of Policy, registrate in Books of the Assembly 1581, and ordained to be s scribed 1590, 1591, is particularly expresst, both tou ing the Constitution of the Assemblies, of their Me bers, Ministers and Elders, and touching the Nu ber, Power and Authority of these Members in Matters Ecclesiastical.

The Assembly findeth it necessary to restore, and these Presents restoreth all these Assemblies unto the full Integrity, in their Members, Privileges Liberti Powers and Jurisdictions, as they were constitute the foresaid Book of Policy.

Assembly at Glasgow, December 20. 1638. *Sess.* 26.

VII. *Act concerning Yearly General Assemblie*

THE Assembly having considered the Reasons latel printed for holding of General Assemblies, whic are taken from the Light of Nature, the Promise Jesus Christ, the Practice of the Holy Apostles, th Doctrine and Custom of other Reformed Kirks, and th Liberty of this National Kirk, as it is expressed in th Book of Policy, and acknowledged in the Act of Par liament 1592. And from recent and present Experi ence, comparing the lamentable Prejudices done t Religion through the former Want of free and lawfu Assemblies, and the great Benefit arising to the Kirk from this one free and lawful Assembly; find it neces sary to declare, and hereby declares, That, by Divine Ecclesiastical and Civil Warrants, this National Kirk hath Power and Liberty to assemble and conveen in her Yearly General Assemblies, and oftner *pro re nata* as Occasion and Necessity shall require; Appointeth the next General Assembly to sit at *Edinburgh* the third *Wednesday* of *July* 1639, and warneth all Presbyteries, Universities and Burghs, to send their Commissioners for

or keeping the same: Giving Power also to the Presbytery of *Edinburgh*, *pro re nata*, and upon any urgent and extraordinary Necessity (if any shall happen before the Diet appointed in *July*) to give Advertisement to all the Presbyteries, Universities and Burghs, to send their Commissioners for holding an Occasional Assembly: And if in the mean Time it shall please the King's Majesty to indict a General Assembly, ordaineth all Presbyteries, Universities and Burges to send, their Comissioners for keeping the Time and Place which shall be appointed by his Majesty's Proclamation.

Assembly at Edinburgh, August 8. 1643. *Sess.* 6.

VIII. *Act for Subscribing the Covenant.*

THE General Assembly considering the good and pious Advice of the Commissioners of the last Assembly, upon the 22 of *September* 1642. *post meridiem*, recommending to Presbyteries to have Copies of the Covenant, to be subscribed by every Minister at his Admission; doth therefore ratify and approve the samen: And further Ordains, that the Covenant be reprinted, with this Ordinance prefixed thereto; and that every Synod, Presbytery and Parish have one of them bound in *Quarto*, with some blank Paper, whereupon every Person may be obliged to subscribe; and that the Covenants of the Synod and Presbyterie be keeped by their Moderators *respective*, of Universities by their Principals, of Parishes by their Ministers, with all Carefulness; and that particular Account of Obedience to this Act be required hereafter in all Visitations of Parishes, Universities and Presbytries, and in all Trials of Presbyteries and Synod-Books.

The General Assembly considering, that the Act of the Assembly at *Edinburgh* 1639, *August* 30. injoining all Persons to Subscribe the Covenant, under all Ecclesiastical Censure*, hath not been obeyed; Therefore Ordains

* *See Page* 59 *foregoing.*

dains all Ministers to make Intimation of the said Act their Kirks, and therefore to proceed with the Censu of the Kirk against such as shall refuse to Subscribe t Covenant; and that exact Account be taken of eve Minister's Diligence hereintil, by their Presbyteri and Synods, as they will answer to the General Assembl

IX. *Desires and Overtures presented from Presb teries and Synods. with the Assemblies Answ thereunto.*

THat all Students of Philosophy, at their Entry, a at their Laureation, be holden to subscribe t League and Covenant, and be urged thereto; and a other Persons as they come to Age and Discretion, befo their first receiving of the Sacrament of the Lord Supper.

The Assembly approves this Overtur

Assembly at Edinburgh *August* 7. 1648. *Sess.* 31.

X. *Act for taking the Covenant at the first re ceiving the Sacrament of the Lord's Supper, an for the receiving of it also by all Students a their first Entry to Colleges.*

THE General Assembly, according to former Recom mendations, doth ordain, That all young Student take the Covenant at their first Entry to Colleges; an that hereafter, all Persons whatsoever take the Cove nant at their first receiving the Sacrament of the Lord' Supper; Requiring hereby Provincial Assemblies, Pres byteries and Universities, to be careful that this Ac be observed, and Account thereof taken in the Visita tion of Universities and particular Kirks, and in th Tryal of Presbyteries *.

THE

* *See Collection of Acts, No.* 37, 38, 39.

THE DIRECTORY FOR THE Publick Worship of GOD,

Agreed upon by

The Assembly of Divines at *Westminster*, with Commissioners from the CHURCH of *Scotland*,

As a Part of the Covenanted Uniformity in Religion betwixt the Churches of Christ in the Three Kingdoms of *Scotland*, *England* and *Ireland*.

WITH

An Act of the General Assembly of the Church of *Scotland*, *Anno* 1645, for Establishing and Observing this present DIRECTORY.

Together with an Act of Parliament 1645, Approving and Establishing the same.

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1 Cor. xiv. 40. *Let all Things be done decently, and in Order.*
Ver. 26.——*Let all Things be done to edifying.*

EDINBURGH,
Printed by *Thomas Lumisden* and *John Robertson*,
MDCCXXV.

Edinburgh, May 17. 1645. *Postmeridiem.*

THE Commissioners of the General Assembl having seriously considered the printed Copy the Directory for publick Worship, sent unto the from their Brethren now in *England*, and finding t same agreeable to the Form approven in the late Gener Assembly; Do therefore, according to the Power com mitted to them by the said Assembly, Ordain and R quire the said *Directory for the Publick Worship of Go* to be forthwith practised and observed by all the Min sters and others within this Kirk, whom it doth co cern; and that all such Rules and Practices be laid asid as may frustrate the Intent of the Directory; and f this Effect, it is also ordained, That this Director with the Preface, together with the Acts of the Gener Assembly, and of the Parliament of this Kingdom est blishing the same, be presently printed for the Use of th Kirk; wherein Mr. *Andrew Ker*, Clerk to the Comm sion of the Assembly, is required to use all possible Ca and Diligence; and he is hereby authorized with fu Power, to cause print and reprint the same from Time Time, as there shall be Occasion. A. *Ke*

Charles I. Parl. 3. Sess. 5.

An Act of the Parliament of the Kingdom of Scot land, *approving and establishing the Director for Publick Worship.*

At *Edinburgh, February* 6. 1645.

THe Estates of Parliament now conveened, in the S cond Session of this first Triennial Parliament, b vertue of the last Act of the last Parliament, holden b his Majesty and the three Estates in *Anno* 1641. afte publick reading, and serious Consideration of the Ac under-written of the General Assembly, approving th follow

ollowing Directory for the publick Worſhip of God in he Three Kingdoms, lately united by the *Solemn League and Covenant*, together with the Ordinance of he Parliament of *England* eſtabliſhing the ſaid Directory †, and the Directory it ſelf, do heartily and chearfully agree to the ſaid Directory, according to the Act of he General Aſſembly approving the ſame. Which Act, ogether with the Directory it ſelf, the Eſtates of Parliament do, without a contrary Voice, ratifie and approve in all the Heads and Articles thereof; and do interpone and add the Authority of Parliament to the ſaid Act of the General Aſſembly. And do ordain the ſame o have the Strength and Force of a Law and Act of Parliament, and Execution to paſs thereupon, for obſerving the ſaid Directory, according to the ſaid Act of he General Aſſembly in all Points.

Alex. Gibſon Cler. Regiſtri.

Aſſembly at Edinburgh, February 3. 1645. Seſſ. 10.

Act of the General Aſſembly of the Kirk of Scotland, *for the eſtabliſhing and putting in Execution of the* Directory *for the publick Worſhip of God.*

WHereas an happy Unity, and Uniformity in Religion amongſt the Kirks of Chriſt, in theſe Three Kingdoms, united under one Sovereign, hath been long nd earneſtly wiſhed for, by the Godly and Well-affected amongſt us, was propounded as a main Article f the large Treaty, without which Band and Bulwark, o ſafe, well-grounded and laſting Peace could be expected; And afterward, with greater Strength and Maurity, revived in the *Solemn League* and *Covenant* of he Three Kingdoms; whereby they ſtand ſtraitly obliged to endeavour the neareſt Uniformity in one Form

† *See Collection of Acts*, No. 28.

of Church-Government, *Directory* of *Worship*, *Confessi*
of *Faith*, and *Form* of *Catechising* : Which hath also b
fore, and since our entring into that Covenant, been th
Matter of many Supplications and Remonstrances, an
sending Commissioners to the King's Majesty, of Decl
rations to the Honourable Houses of the Parliament
England, and of Letters to the Reverend Assembly of D
vines, and others of the Ministry of the Kirk of *En*
land; being also the End of our sending Commissioner
as was desired from this Kirk, with Commission
treat of Uniformity in the Four Particulars afore-me
tioned, with such Committees as should be appointe
by both Houses of the Parliament of *England*, and t
the Assembly of Divines sitting at *Westminster* : An
beside all this, it being, in Point of Conscience, the chi
Motive and End of our adventuring upon manifold an
great Hazards, for quenching the devouring Flame
the present unnatural and bloody War in *Englan*
though to the weakning of this Kingdom within it se
and the Advantage of the Enemy which hath invaded
accounting nothing too dear to us, so that this our J
be fulfilled. And now this great Work being so far a
vanced, that a *Directory* for the publick Worship of G
in all the Three Kingdoms, being agreed upon by t
honourable Houses of the Parliament of *England*, aft
Consultation with the Divines of both Kingdoms the
assembled, and sent to us for our Approbation, th
being also agreed upon by this Kirk, and Kingdom
Scotland, it may be in the Name of both Kingdo
presented to the King, for his Royal Consent and Ra
fication ; The General Assembly having most seriou
considered, revised, and examined the *Directory* afor
mentioned, after several publick Readings of it, aft
much Deliberation, both publickly, and in private Co
mittees, after full Liberty given to all to object agai
it, and earnest Invitations of all who have any Scrupl
about it, to make known the same, that they might
satisfied ; Doth unanimously, and without a contra
Voice, agree to, and approve the following *Directo*
in all the Heads thereof, together with the *Preface* set h
fo

fore it: And doth Require, Decern, and Ordain, That according to the plain Tenor and Meaning thereof, and the Intent of the *Preface*, it be carefully and uniformly observed and practised by all the Ministers and others within this Kingdom, whom it doth concern; which Practice shall be begun, upon Intimation given to the several Presbyteries, from the Commissioners of this General Assembly, who shall also take special Care for the timeous printing of this *Directory*, that a printed Copy of it be provided and kept for the Use of every Kirk in this Kingdom; Also, that each Presbytery have a printed Copy thereof for their Use, and take special Notice of the Observation or Neglect thereof, in every Congregation within their Bounds, and make known the same to the Provincial or General Assembly, as there shall be Cause. Provided always, that the Clause in the *Directory*, of the Administration of the LORD's Supper, which mentioneth the Communicants sitting about the Table, or at it, be not interpreted, as if, in the Judgment of this Kirk, it were indifferent, and free for any of the Communicants, not to come to, and receive at the Table; or as if we did approve the distributing of the Elements by the Minister to each Communicant, and not by the Communicants among themselves. It is also provided, That this shall be no Prejudice to the Order and Practice of this Kirk, in such Particulars as are appointed by the Books of Discipline, and Acts of General Assemblies, and are not otherwise ordered and appointed in the *Directory*.

Finally, The Assembly doth, with much Joy and Thankfulness, acknowledge the rich Blessing and invaluable Mercy of God, in bringing the so much wished for Uniformity in Religion, to such a happy Period, that these Kingdoms, once at so great Distance in the Form of Worship, are now by the Blessing of God brought to a nearer Uniformity than any other reformed Kirks; which is unto us the Return of our Prayers, and a Lightning of our Eyes, and Reviving of our Hearts, in the midst of our many Sorrows and Sufferings; a taking away, in a great Measure, the Re-

proach of the People of God, to the ſtopping of t
Mouths of malignant and diſaffected Perſons; and
opening unto us a Door of Hope, that God hath y
Thoughts of Peace towards us, and not of Evil,
give us an expected End: In the Expectation a
Confidence whereof, we do rejoice, beſeeching the Lo
to preſerve theſe Kingdoms from Hereſies, Schiſm
Offences, Profanneſs, and whatſoever is contrary
ſound Doctrine, and the Power of Godlineſs; and
continue with us, and the Generations following, the
his pure and purged Ordinances, together with a
Increaſe of the Power and Life thereof, to the Glor
of his great Name, the Enlargement of the Kingdo
of his Son, the Corroboration of Peace and Love be
tween the Kingdoms, the Unity and Comfort of all hi
People, and our edifying one another in Love.

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THE

The DIRECTORY *for the publick Worship of* GOD, *agreed upon by the Assembly of Divines at* Westminster; *examined and approved* Anno 1645, *by the General Assembly of the Church of* Scotland; *and ratified by Act of Parliament the same Year.*

The PREFACE.

IN the Beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redress of many Things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the publick Worship of God. This occasioned many Godly and Learned Men to rejoice much in the Book of Common-Prayer, at that Time set forth; because the Mass, and the rest of the *Latine* Service being removed, the publick Worship was celebrated in our own Tongue; many of the common People also received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Liturgy used in the Church of *England*, (notwithstanding all the Pains and Religious Intentions of the Compilers of it) hath proved an Offence, not only to many of the Godly at Home; but also to the reformed Churches Abroad. For, not to speak of urging the reading of all the Prayers, which very greatly increased the Burden of it; the many unprofitable and burdensom Ceremonies, contained in it, have occasioned much Mischief, as well by disquieting the Consciences

ces of many Godly Ministers, and People, who could n yield unto them, as by depriving them of the Ordina ces of God, which they might not enjoy without co forming or subscribing to those Ceremonies. Su dry good Christians have been by means there kept from the Lord's Table, and divers able and faith ful Ministers debarred from the Exercise of their Min stry (to the endangering of many Thousand Souls, i a Time of such Scarcity of faithful Pastors) and spoi ed of their Livelyhood, to the undoing of them an their Families. Prelates and their Faction have laboure to raise the Estimation of it to such an Height, as if ther were no other Worship, or Way of Worship of GOD amongst us, but only the Service-Book; to the grea Hindrance of the Preaching of the Word, and (in som Places, especially of late) to the justling of it out, a unnecessary; or (at best) as far inferior to the reading of Common-Prayer, which was made no better than an Idol by many Ignorant and Superstitious People, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a Part in it, have thereby hardned themselves in their Ignorance and Carelesness of saving knowledge and true Piety.

In the mean Time, Papists boasted, that the Book was a Compliance with them in a great Part of their Service; and so were not a little confirmed in their Superstition and Idolatry, expecting rather our Return to them, than endeavouring the Reformation of themselves: In which Expectation they were of late very much incouraged, when, upon the pretended Warrantableness of imposing of the former Ceremonies, new Ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great Means, as on the one Hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their Hands by others, without putting forth themselves to exercise the Gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his Servants

whom

whom he calls to that Office: So on the other side, it hath been (and ever would be, if continued) a Matter of endless Strife and Contention in the Church, and a Snare both to many godly and faithful Ministers, who have been persecuted and silenced upon that Occasion, and to others of hopeful Parts, many of which have been, and more still would be diverted from all Thoughts of the Ministry to other Studies; especially in these latter Times, wherein God vouchsafeth to his People more and better Means for the Discovery of Error and Superstition, and for attaining of Knowledge in the Mysteries of Godliness, and Gifts in Preaching and Prayer.

Upon these, and many the like weighty Considerations, in Reference to the whole Book in general, and because of divers Particulars contained in it; not from any Love to Novelty, or Intention to disparage our first Reformers (of whom we are perswaded, that, were they now alive, they would join with us in this Work, and whom we acknowledge as excellent Instruments, raised by God, to begin the Purging and Building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with Thankfulness and Honour;) but that we may, in some Measure, answer the gracious Providence of God, which at this Time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the Expectation of other reformed Churches, and the Desires of many of the Godly among our selves, and withal give some publick Testimony of our Endeavours for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant: We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with Flesh and Blood, but with his holy Word, resolved to lay aside the former Liturgy †, with the many Rites and Ceremonies formerly used in the

† *See the Reasons for which the Service Book, urged upon* Scotland, *Anno* 1637, *was refused, printed in the Year* 1638.

the Worſhip of God; and have agreed upon this follo
ing Directory for all the Parts of publick Worſhip,
ordinary and extraordinary Times.

Wherein our Care hath been, to hold forth ſu
Things as are of divine Inſtitution in every Ordinanc
and other Things we have endeavoured to ſet forth a
cording to the Rules of Chriſtian Prudence, agreeable
the general Rules of the Word of God: Our Meani
therein being only, that the general Heads, the Senſe a
Scope of the Prayers, and other Parts of publick Wo
ſhip, being known to all, there may be a Conſent of a
the Churches, in thoſe Things that contain the Subſtan
of the Service and Worſhip of God; and the Miniſte
may be hereby directed in their Adminiſtrations,
keep like Soundneſs in Doctrine and Prayer; and ma
if Need be, have ſome Help and Furniture; and yet
as they become not hereby ſlothful and negligent in ſti
ring up the Gifts of Chriſt in them; but, that each on
by Meditation, by taking heed to himſelf and the Floc
of God committed to him, and by wiſe obſerving th
Ways of Divine Providence, may be careful to furni
his Heart and Tongue with further, or other Materia
of Prayer and Exhortation, as ſhall be needful upon a
Occaſions.

Of the Aſſembling of the Congregation, and thei Behaviour in the publick Worſhip of God.

WHen the Congregation is to meet for publicl
Worſhip, the People (having before prepare
their Hearts thereunto) ought all to come
and join therein; not abſenting themſelve
from the publick Ordinances through Negligence, o
upon Pretence of private Meetings.

Let all enter the Aſſembly, not irreverently, but ir
a grave and ſeemly Manner, taking their Seats or Place
without Adoration, or bowing themſelves towards on
Place or other.

The

The Congregation being assembled, the Minister, after olemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

' In all Reverence and Humility acknowledging the incomprehensible Greatness & Majesty of the Lord, (in whose Presence they do then in a special Manner appear) and their own Vileness and Unworthiness to approach so near him, with their utter Inability of themselves to so great a Work; and humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular Portion of his Word then to be read: And all in the Name and Mediation of the Lord Jesus Christ.

The publick Worship being begun, the People are holly to attend upon it, forbearing to read any Thing, except what the Minister is then reading or citing; and abstaining much more from all private Whisperings, Conferences, Salutations, or doing Reverence to any Persons present, or coming in; as also from all Gazing, Sleeping, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any, through Necessity, be hindred from being present at the Beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to join with the Assembly, in that Ordinance of God, which is then in Hand.

Of publick reading of the holy Scriptures.

READing of the Word in the Congregation, being Part of the publick Worship of God, (wherein we acknowledge our Dependence upon him, and Subjection to him) and one Means, sanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their Gift in preaching

preaching in the Congregation, if allowed by the Pr
bytery thereunto.

All the Canonical Books of the Old and New Teſt
ment, (but none of thoſe which are commonly call
Apocrypha) ſhall be publickly read in the vulg
Tongue, out of the beſt allowed Tranſlation, diſtinctl
that all may hear and underſtand.

How large a Portion ſhall be read at once, is left to t
Wiſdom of the Miniſter; but it is convenient, that c
dinarily one Chapter of each Teſtament be read at eve
Meeting; and ſometimes more, where the Chapters
ſhort, or the Coherence of Matter requireth it *.

It is requiſite that all the Canonical Books be re
over in Order, that the People may be better acquaint
with the whole Body of the Scriptures; and ordinaril
where the reading in either Teſtament endeth on o
Lord's Day, it is to begin the next.

We commend alſo the more frequent reading of ſuc
Scriptures, as he that readeth ſhall think beſt for Edi
cation of his Hearers, as the Book of Pſalms, and ſuc
like.

When the Miniſter, who readeth, ſhall judge it nece
ſary to expound any Part of what is read, let it not b
done, until the whole Chapter or Pſalm be ended; an
Regard is always to be had unto the Time, that neithe
Preaching, nor other Ordinance, be ſtraitned, or rendre
tedious. Which Rule is to be obſerved in all other pu
blick Performances.

Beſide publick reading of the holy Scriptures, ever
Perſon that can read, is to be exhorted to read the Scrip
tures privately, (and all others that cannot read, if no
diſabled by Age, or otherwiſe, are likewiſe to be ex
horted to learn to read) and to have a Bible,

O

* *See the Opinion of the Committee, Approved by th
General Aſſembly, 1645, Seſſ. 14. for keeping the greate
Uniformity, in the Practice of the Directory in ſome Point
of publick Worſhip.*

Of publick Prayer before the Sermon.

AFter reading of the Word, (and singing of the Psalm) the Minister who is to preach, is to endeavour to get his own, and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in Sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to more full Confession of Sin, with Shame and holy Confusion of Face, and to call upon the Lord to this Effect;

'To acknowledge our great Sinfulness, *First*, by Reason of original Sin, which (beside the Guilt that makes us liable to everlasting Damnation) is the Seed of all other Sins, hath depraved and poisoned all the Faculties and Powers of Soul and Body, doth defile our best Actions, and (were it not restrained, or our Hearts renewed by Grace) would break forth into innumerable Transgressions, and greatest Rebellions against the Lord, that ever were committed by the vilest of the Sons of Men. And, *Next*, By Reason of actual Sins, our own Sins, the Sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many ways accessory: Which Sins of ours receive many fearful Aggravations, we having broken all the Commandments of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoined; and that not only out of Ignorance and Infirmity, but also more presumptuously against the Light of our Minds, Checks of our Consciences, and Motions of his own holy Spirit to the contrary, so that we have no Cloke for our Sins; yea, not only despising the Riches of God's Goodness, Forbearance, and Long-suffering, but standing out against many Invitations and Offers of Grace in the Gospel; not endeavouring, as we ought, to receive Christ into our Hearts by Faith, or to walk worthy of him in our Lives.

'To bewail our Blindness of Mind, Hardness of Heart, Unbelief, Impenitency, Security, Lukewarmness, Barrenness,

‘ Barrenneſs; our not endeavouring after Mortificati
‘ and Newneſs of Life; nor after the Exerciſe of Godl
‘ neſs in the Power thereof; and that the beſt of us ha
‘ not ſo ſtedfaſtly walked with God, kept our Garmen
‘ ſo unſpotted, nor been ſo zealous of his Glory, and th
‘ Good of others, as we ought: And to mourn ove
‘ ſuch other Sins, as the Congregation is particularl
‘ guilty of, notwithſtanding the manifold and grea
‘ Mercies of our God, the Love of Chriſt, the Light o
‘ the Goſpel, and Reformation of Religion, our ow
‘ Purpoſes, Promiſes, Vows, ſolemn Covenant, an
‘ other ſpecial Obligations to the contrary.

‘ To acknowledge and confeſs, that, as we are con
‘ vinced of our Guilt, ſo, out of a deep Senſe thereof
‘ we judge our ſelves unworthy of the ſmalleſt Benefits
‘ moſt worthy of God's fierceſt Wrath, and of all the
‘ Curſes of the Law, and heavieſt Judgments inflicted
‘ upon the moſt rebellious Sinners; and that he migh
‘ moſt juſtly take his Kingdom and Goſpel from us,
‘ plague us with all Sorts of ſpiritual and tempora
‘ Judgments in this Life, and after caſt us into utter
‘ Darkneſs, in the Lake that burneth with Fire and
‘ Brimſtone, where is weeping and gnaſhing of Teeth
‘ for evermore.

‘ Notwithſtanding all which, To draw near to the
‘ Throne of Grace, encouraging our ſelves with Hope
‘ of a gracious Anſwer of our Prayers, in the Riches and
‘ All-ſufficiency of that only one Oblation, the Satisfa-
‘ ction and Interceſſion of the Lord Jeſus Chriſt, at the
‘ Right-hand of his Father, and our Father; and, in
‘ Confidence of the exceeding great and precious Pro-
‘ miſes of Mercy and Grace in the New Covenant,
‘ through the ſame Mediator thereof, to deprecate the
‘ heavy Wrath and Curſe of GOD, which we are not
‘ able to avoid, or bear; and humbly, and earneſtly
‘ to ſupplicate for Mercy in the free and full Remiſſion
‘ of all our Sins; and that only for the bitter Sufferings
‘ and precious Merits of that our only Saviour Jeſus
‘ Chriſt.

‘ That

'That the Lord would vouchsafe to shed abroad his 'Love in our Hearts by the Holy Ghost; seal unto us, by 'the same Spirit of Adoption, the full Assurance of our 'Pardon and Reconciliation; comfort all that mourn 'in *Zion*, speak Peace to the wounded and troubled Spirit, and bind up the Broken-hearted: And as for secure and presumptuous Sinners, that he would open their Eyes, convince their Consciences, and turn them from Darkness unto Light, and from the Power of Satan unto God, that they also may receive Forgiveness of Sin, and an Inheritance among them that are sanctified by Faith in Christ Jesus.

'With Remission of Sins through the Blood of Christ, to pray for Sanctification by his Spirit; the Mortification of Sin dwelling in, and many Times tyrannizing over us; the quickning of our dead Spirits, with the Life of God in Christ; Grace to fit and inable us for all Duties of Conversation and Callings towards God and Men; Strength against Temptations, the sanctified Use of Blessings and Crosses, and Perseverance in Faith and Obedience unto the End.

'To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations, for the Conversion of the *Jews*, the Fulness of the *Gentiles*, the Fall of *Antichrist*, and the hastning of the Second Coming of our Lord; For the Deliverance of the distressed Churches Abroad from the Tyranny of the *Antichristian Faction*, and from the cruel Oppressions and Blasphemies of the *Turk*; For the Blessing of God upon all the reformed Churches, especially, upon the Churches and Kingdoms of *Scotland*, *England*, and *Ireland*, now more strictly and religiously united in the *Solemn National League* and *Covenant*; and for our Plantations in the remote Parts of the World: More particularly for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the Purity of all his Ordinances, and the Power of Godliness; prevent and remove Heresy, Schism, Profanness, Superstition, Security, and Unfruitfulness under the Means of Grace;

'heal

' heal all our Rents and Diviſions, and preſerve us fr
' Breach of our *Solemn Covenant.*
' To pray for all in Authority, eſpecially for t
' King's Majeſty, that God would make him rich
' Bleſſings, both in his Perſon and Government; eſ
' bliſh his Throne in Religion and Righteouſneſs, ſa
' him from evil Counſel, and make him a bleſſed a
' glorious Inſtrument, for the Conſervation and Prop
' gation of the Goſpel, for the Encouragement and Pr
' tection of them that do Well, the Terror of all th
' do Evil, and the great Good of the whole Churc
' and of all his Kingdoms; For the Converſion of th
' Queen, the religious Education of the Prince, ar
' the reſt of the Royal Seed; For the comforting th
' afflicted Queen of *Bohemia*, Siſter to our Sovereign
' and for the Reſtitution and Eſtabliſhment of the illu
' ſtrious Prince *Charles*, Elector *Palatine* of the *Rhin*
' to all his Dominions and Dignities; For a Bleſſin
' upon the high Court of Parliament, (when ſitting i
' any of theſe Kingdoms reſpectively) the Nobility, th
' ſubordinate Judges and Magiſtrates, the Gentry, an
' all the Commonalty; For all Paſtors and Teachers
' that God would fill them with his Spirit, make them
' exemplarily Holy, Sober, Juſt, Peaceable, and Gra
' cious in their Lives; Sound, Faithful, and Powerfu
' in their Miniſtry; and follow all their Labours with
' Abundance of Succeſs and Bleſſing; and give unto al
' his People, Paſtors according to his own Heart; Fo
' the Univerſities, and all Schools and religious Semi
' naries of Church and Common-wealth, that they may
' flouriſh more and more in Learning and Piety; For
' the particular City or Congregation, that God would
' pour out a Bleſſing upon the Miniſtry of the Word,
' Sacraments and Diſcipline, upon the Civil Govern
' ment, and all the ſeveral Families and Perſons there
' in; For Mercy to the Afflicted, under any inward or
' outward Diſtreſs; For ſeaſonable Weather and fruitful
' Seaſons, as the Time may require; For averting the
' Judgment that we either feel or fear, or are liable
' unto, as Famine, Peſtilence, the Sword, and ſuch
' like. ' And

'And, with Confidence of his Mercy to his whole Church, and the Acceptance of our Persons, through the Merits and Mediation of our great High Priest the Lord Jesus, To profess that it is the Desire of our Souls to have Fellowship with God, in the reverent and conscionable Use of his holy Ordinances; 'and, to that Purpose, to pray earnestly for his Grace, 'and effectual Assistance to the Sanctification of his holy Sabbath, the Lord's Day, in all the Duties thereof, publick and private, both to our selves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel, this Day celebrated and enjoyed.

'And, because we have been unprofitable Hearers in Times past, and now cannot of our selves receive, as we should, the deep Things of God, the Mysteries of Jesus Christ, which require a spiritual Discerning, To pray, that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward Means thereof, causing us to attain such a Measure of the Excellency of the Knowledge of Christ Jesus our Lord, and in him, of the Things which belong to our Peace, that we may account all Things but as Dross in Comparison of him: And that we, tasting the first Fruits of the Glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is, we may be also, and enjoy the Fulness of those Joys and Pleasures, which are at his Right-hand for evermore.

More particularly, that God would in special Manner furnish his Servant (now called to dispense the Bread of Life unto his Household) with Wisdom, Fidelity, Zeal, and Utterance, that he may divide the Word of God aright, to every one his Portion, in Evidence and Demonstration of the Spirit and Power; And that the Lord would circumcise the Ears and Hearts of the Hearers, to hear, love, and receive with Meekness the ingrafted Word, which is able to save their Souls; make them as good Ground to receive-in the good Seed of the Word, and strengthen

' them against the Temptations of Satan, the Cares
' the World, the Hardneſs of their own Hearts, a
' whatſoever elſe may hinder their profitable and
' ving Hearing; that ſo Chriſt may be ſo formed
' them, and live in them, that all their Thoughts m
' be brought into Captivity to the Obedience of Chri
' and their Hearts eſtabliſhed in every good Word a
' Work for ever.

We judge this to be a convenient Order, in the or
nary publick Prayers; yet ſo, as the Miniſter may d
fer (as in Prudence he ſhall think meet) ſome Part
theſe Petitions, till after his Sermon, or offer up to G
ſome of the Thankſgivings hereafter appointed, in l
Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God
to Salvation, and one of the greateſt and moſt
cellent Works belonging to the Miniſtery of the Goſ
ſhould be ſo performed, that the Workman need not
aſhamed, but may ſave himſelf, and thoſe that h
him.

It is preſuppoſed (according to the Rules for Ordi
tion) that the Miniſter of Chriſt is in ſome go
meaſure gifted for ſo weighty a Service, by his Skill
the Original Languages, and in ſuch Arts and Scien
as are Handmaids unto Divinity, by his Knowledge
the whole Body of Theology, but moſt of all in
holy Scriptures, having his Senſes and Heart exerci
in them above the common Sort of Believers; and
the Illumination of God's Spirit, and other Gifts of E
fication, which (together with reading and ſtudying
the Word) he ought ſtill to ſeek by Prayer, and
humble Heart, reſolving to admit and receive any Tru
not yet attained, when ever God ſhall make it kno
unto him. All which he is to make uſe of, and impro
in his private Preparations, before he deliver in publi
what he hath provided.

C

Ordinarily, the Subject of his Sermon is to be some Text of Scripture, holding forth some Principle or Head of Religion; or suitable to some special Occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Holy Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or context, or some parallel Place, or general Sentence of Scripture.

If the Text be long (as in Hostories and Parables it sometimes must be) let him give a brief Sum of it; if short, a Paraphrase thereof, if need be: In both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine, which he is to raise from it.

In analysing and dividing his Text, he is to regard more the Order of Matter, than of Words; and neither to burden the Memory of the Hearers in the Beginning with too many Members of Division, nor to trouble their Minds with obscure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, *First*, that the Mater be the Truth of God. *Secondly*, that it be a Truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence. *Thirdly*, that he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms; or, any Thing in it need Explication, is to be opened, and the Consequence also from the Text cleared. The parallel Places of Scripture confirming the Doctrine are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the purpose in Hand.

The Arguments or Reasons are to be solid; and, as such as may be, convincing. The Illustartions, of what kind soever, ought to be full of Light, and such as may convey the Truth into the Hearer's Heart with Spiritual Light.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Mistake. Otherwise, it is not fit to detain the Hearers with propounding or answering vain or wicked Cavils, which as they are endless, so the propounding and answering of them doth more hinder then promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers: Which albeit it prove a Work of great Difficulty to himself, requiring much Prudence, Zeal, and Meditation, and to the natural and corrupt Man will be very unpleasant; yet he is to endeavour to perform it in such a Manner that his Auditors may feel the word of God to be quick and powerful, and a Discerner of the Thoughts and Intents of the Heart; and that if any Unbeliever or ignorant Person be present, he may have the Secrets of his Heart made manifest, and give Glory to God.

In the Use of Instruction or Information in the Knowledge of some Truth, which is a Consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in Hand, and other Places of Scripture, or from the Nature of that Common-place in Divinity, whereof that Truth is a Branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the Grave, nor to mention a blasphemous Opinion unnecessarily: But if the People be in Danger of an Error, he is to confute it soundly, and endeavour to satisfie their Judgments and Consciences against all Objections.

In Exhorting to Duties, he is, as he seeth Cause, to teach also the Means that help to the Performance of them.

In Dehortation, Reprehension, and publick Admonition (which require special Wisdom) let him, as there shall

ſhall be Cauſe, not only diſcover the Nature and Greatneſs of the Sin, with the Miſery attending it, but alſo ſhew the Danger his Hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt Way to avoid it.

In applying Comfort, whether general againſt all Tentations, or particular againſt ſome ſpecial Troubles or Terrors, he is carefully to anſwer ſuch Objections, as a troubled Heart and afflicted Spirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of Trial (which is very profitable, eſpecially when performed by able and experienced Miniſters, with Circumſpection and Prudence, and the Signs clearly grounded on the Holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe Duties to which he exhorteth, or be guilty of the Sin reprehended, and in Danger of the Judgments threatned, or are ſuch to whom the Conſolations propounded do belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their Condition upon Examination ſhall require.

And, as he needeth not always to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make Choice of ſuch Uſes, as, by his Reſidence and converſing with his Flock, he findeth moſt needful and ſeaſonable: And, amongſt theſe, ſuch as may moſt draw their Souls to Chriſt, the Fountain of Light, Holineſs and Comfort.

This Method is not preſcribed as neceſſary for every Man, or upon every Text; but only recommended, as being found by Experience to be very much bleſſed of God, and very helpful for the Peoples underſtandings and Memories.

But the Servant of Chriſt, whatever his Method be, is to perform his whole Miniſtry,

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the Truth, not in the enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit and of Power, leſt the Croſs of Chriſt ſhould be made of none Effect; abſtaining alſo from an unprofitable Uſe of unknown Tongues, ſtrange Phraſes, and Cadences of Sounds and Words, ſparingly citing Sentences of Eccleſiaſtical, or other humane Writers, Ancient or Modern, be they never ſo elegant.

3. Faithfully, looking at the Honour of Chriſt, the Converſion, Edification and Salvation of the People, not at his own Gain or Glory, keeping nothing back which may promote thoſe holy Ends, giving to every one his own Portion, and bearing indifferent Reſpect unto all, without neglecting the Meaneſt, or ſparing the Greateſt in their Sins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a Manner as may be moſt likely to prevail, ſhewing all due Reſpect to each Man's Perſon and Place, and not mixing his own Paſſion or Bitterneſs.

5. Gravely, as becometh the Word of God, ſhunning all ſuch Geſture, Voice and Expreſſions, as may occaſion the Corruptions of Men to deſpiſe him and his Miniſtry.

6. With loving Affection, that the People may ſee all coming from his godly Zeal, and hearty Deſire to do them good. And,

7. As taught of God, and perſwaded in his own Heart, that all, that he teacheth, is the Truth of Chriſt; and walking before his Flock, as an Example to them in it; earneſtly, both in private and publick, recommending his Labours to the Bleſſing of God, and watchfully looking to himſelf and the Flock, whereof the Lord hath made him Overſeer; ſo ſhall the Doctrine of Truth be preſerved uncorrupt, many Souls converted and built up, and himſelf receive manifold Comforts of his Labours, even in this Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Miniſters in a Congregation than one, and they of different Gifts, each may more eſpecially apply himſelf to Doctrine or Exhortation, according to the Gift wherein he moſt excelleth, and as they ſhall agree between themſelves.

Of Prayer after Sermon.

THe Sermon being ended, the Miniſter is, 'To give 'Thanks for the great Love of God, in ſending his 'Son Jeſus Chriſt unto us; for the Communication of 'his holy Spirit; for the Light and Liberty of the glo-'rious Goſpel, and the rich and heavenly Bleſſings re-'vealed therein; as namely, Election, Vocation, Adop-'ption, Juſtification, Sanctification, and Hope of Glo-'ry; for the admirable Goodneſs of God, in freeing the 'Land from Antichriſtian Darkneſs and Tyranny, and 'for all other National Deliverances; for the Reforma-'tion of Religion; for the Covenant; and for many 'temporal Bleſſings.

'To pray for the Continuance of the Goſpel, and all 'Ordinances thereof, in their Purity, Power and Li-'berty: To turn the chief and moſt uſeful Heads of the 'Sermon into ſome few Petitions; and to pray that it 'may abide in the Heart, and bring forth Fruit.

'To pray for Preparation for Death and Judgment, 'and a Watching for the Coming of our Lord Jeſus 'Chriſt: To entreat of God the Forgiveneſs of the Ini-'quities of our holy Things, and the Acceptation of our 'ſpiritul Sacrifice, through the Merit and Mediation of 'our great High-prieſt and Saviour the Lord Jeſus 'Chriſt.

And becauſe the Prayer which Chriſt taught his Diſciples, is not only a Pattern of Prayer, but it ſelf a moſt comprehenſive Prayer, we recommend it alſo to be uſed in the Prayers of the Church.

And whereas, at the Adminiſtration of the Sacraments, the holding publick Faſts and Days of Thankſgiving, and other ſpecial Occaſions, which may afford Matter of

ſpe-

special Petitions and Thanksgivings; It is requisite to express somewhat in our publick Prayers (as at this Time, it is our Duty to pray for a Blessing upon the Assembly of Divines, the Armies by Sea and Land, for the Defence of the King, Parliament, and Kingdom) Every Minister is herein to apply himself in his Prayer, before or after his Sermon, to those Occasions; but for the Manner, he is left to his Liberty, as God shall direct and enable him, in Piety and Wisdom to discharge his Duty.

The Prayer ended, let a Psalm be sung, if with Conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that Time, be to follow) let the Minister dismiss the Congregation with a solemn Blessing.

The Administration of the Sacraments.

And first, of Baptism.

BAptism, as it is not unnecessarily to be delayed so, it is not to be administred in any Case by any private Person, but by a Minister of Christ called to be the Steward of the Mysteries of God. Nor is is to be administred in private Places, or privately, but in the Place of publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts, in the Time of Popery, were unfitly and superstitiously placed.

The Child to be baptized, after Notice given to the Minister the Day before, is to be presented by the Father, or (in case of his necessary Absence) by some Christian Friend in his Place, professing his earnest Desire that the Child may be baptized.

Before Baptism, the Minister is to use some Words o

In

Instruction, touching the Institution, Nature, Use, and Ends of this Sacrament: Shewing,

'That it is instituted by our Lord Jesus Christ; That 'it is a Seal of the Covenant of Grace, of our Ingrafting 'into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life e'ternal: That the Water in Baptism, representeth and 'signifieth, both the Blood of Christ, which taketh away 'all Guilt of Sin, Original and Actual; and the sanctifying Vertue of the Spirit of Christ against the Dominion of Sin, and the Corruption of our sinful Nature: 'That baptizing, or sprinkling and washing with Water, signifieth the cleansing from Sin by the Blood, 'and for the Merit of Christ, together with the Mortification of Sin, and rising from Sin to Newness of Life, 'by Vertue of the Death and Resurrection of Christ: 'That the Promise is made to Believers and their Seed, 'and that the Seed and Posterity of the Faithful, born 'within the Church, have, by their Birth, Interest in 'the Covenant, and Right to the Seal of it, and to the 'outward Privileges of the Church, under the Gospel, 'no less than the Children of *Abraham* in the Time of 'the Old Testament; the Covenant of Grace, for Substance, being the same; and the Grace of God, and the 'Consolation of Believers, more plentiful than before: 'That the Son of God admitted little Children into his 'Presence, embracing and blessing them, saying, *For of 'such is the Kingdom of God:* That Children, by Baptism, are solemnly received into the Bosom of the visible Church, distinguished from the World, and them 'that are without, and united with Believers; and that 'all who are baptized in the Name of Christ, do renounce, and, by their Baptism, are bound to fight against the Devil, the World, and the Flesh: That they are Christians, and fœderally holy before Baptism, and therefore are they baptized: That the inward Grace and Vertue of Baptism, is not tied to that very Moment of Time wherein it is administred, and that the Fruit and Power thereof reacheth to the whole Course of our Life; and that outward Baptism is not

'so

'so necessary, that through the want thereof, the Infant 'is in Danger of Damnation, or the Parents guilty, if 'they do not contemn or neglect the Ordinance of 'Christ, when and where it may be had.

In these or the like Instructions, the Minister is to use his own Liberty, and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edification of the People shall require.

He is also to admonish all that are present,

'To look back to their Baptism; to repent of their 'Sins against their Covenant with God; to stir up 'their Faith; to improve and make the right Use of 'their Baptism, and of the Covenant sealed thereby 'betwixt God and their Souls.

He is to exhort the Parent,

'To consider the great Mercy of God to him and his 'Child; To bring up the Child in the Knowledge of 'the Grounds of the Christian Religion, and in the Nur-'ture and Admonition of the Lord; and to let him 'know the Danger of God's Wrath to himself and 'Child, if he be negligent: Requiring his solemn Pro-'mise for the Performance of his Duty.

This being done, Prayer is also to joined with the Word of Institution, for sanctifying the Water to this spiritual Use, and the Minister is to pray to this or the like Effect;

'That the Lord, who hath not left us as Strangers 'without the Covenant of Promise, but called us to the 'Privileges of his Ordinances, would graciously vouch-'safe to sanctifie and bless his own Ordinance of Bap-'tism at this Time: That he would join the inward 'Baptism of his Spirit with the outward Baptism of 'Water; make this Baptism to the Infant a Seal of Ado-'ption, Remission of Sin, Regeneration, and eternal 'Life, and of all other Promises of the Covenant of Grace: 'That the Child may be planted into the Likeness of 'the Death and Resurrection of Christ; and that the 'Body of Sin being destroyed in him, he may serve 'God in Newness of Life all his Days.

Then

Then the Minister is to demand the Name of the Child, which being told him, he is to say, (calling the Child by his Name)

I Baptize thee in the Name of the Father, of the Son and of the Holy Ghost.

As he pronounceth these Words, he is to baptize the Child with Water: Which, for the Manner of doing it, not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and pray, to this or the like Purpose;

'Acknowledging with all Thankfulness, that the Lord is True and Faithful in keeping Covenant and Mercy; That he is Good and Gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our Children this singular Token and Badge of his Love in Christ: That, in his Truth and special Providence, he daily bringeth some into the Bosom of his Church, to be Partakers of his inestimable Benefits, purchased by the Blood of his dear Son, for the Continuance and Increase of his Church.

And praying, That the Lord would still continue, and daily confirm more and more this his unspeakable Favour: That he would receive the Infant, now baptized, and solemnly entred into the Houshold of Faith, into his Fatherly Tuition and Defence, and remember him with the Favour that he sheweth to his People; That if he shall be taken out of this Life in his Infancy, the Lord, who is rich in Mercy, would be pleased to receive him up into Glory; and if he live and attain the Years of Discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his Divine Power and Grace, that by Faith he may prevail against the Devil, the World, and the Flesh, till in the End he obtain a full and final Victory, and be kept by the Power of God through Faith unto Salvation, through Jesus Christ our Lord.

Of

Of the Celebration of the Communion, or Sacrament of the Lord's Supper.

THE Communion, or Supper of the Lord, is frequent to be celebrated: But how often, may be considered, and determined by the Ministers, and other Church-Governors of each Congregation, as they shall find most convenient for the Comfort and Edification of the People committed to their Charge. And when it shall be administred, we judge it convenient to be done after the Morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lord's Supper.

Where this Sacrament cannot with Convenience be frequently administred, it is requisite that publick Warning be given the Sabbath-day before the Administration thereof: And that either then, or on some Day of that Week, something concerning that Ordinance, and the due Preparation thereunto, and Participation thereof, be taught; that, by the diligent Use of all Means sanctified of God to that End, both in Publick and Private, all may come better prepared to that heavenly Feast.

When the Day is come for Administration, the Minister, having ended his Sermon and Prayer, shall make a short Exhortation,

'Expressing the inestimable Benefit we have by the
'Sacrament; together with the Ends and Use thereof.
'Setting forth the great Necessity of having our Comforts and Strength renewed thereby, in this our Pilgrimage and Warfare: How Necessary it is, that we
'come unto it with Knowledge, Faith, Repentance,
'Love, and with hungring and thirsting Souls after
'Christ and his Benefits: How great the Danger, to eat
'and drink unworthily.

'Next

Next, he is, in the Name of Christ, on the one Part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any Sin or Offence against their Knowledge or Conscience, that they presume not to come to that holy Table, shewing them, That he that Eateth and Drinketh Unworthily, Eateth and Drinketh Judgment unto himself: And on the other Part, he is in especial Manner to invite and encourage all that Labour under the Sense of the Burden of their Sins, and Fear of Wrath, and Desire to reach out unto a greater Progress in Grace than yet they can attain unto, to come to the Lord's Table; assuring them, in the same Name, of Ease, Refreshing and Strength to their weak and wearied Souls.

After this Exhortation, Warning, and Invitation, the ble being before decently covered, and so convenient- placed, that the Communicants may orderly sit about or at it, The Minister is to begin the Action, with ctifying and blessing the Elements of Bread and Wine before him (the Bread in comely and convenient ssels, so prepared, that being broken by him, and gi-n, it may be distributed amongst the Communicants: e Wine also in large Cups;) having first in a few rds shewed, That those Elements, otherwise common, now set apart and sanctified to this Holy Use, by the rd of Institution and Prayer.

Let the Words of Institution be read out of the Evan-ists, or out of the first Epistle of the Apostle *Paul* to *Corinthians*, Chap. 11. verse 23. *I have received of Lord*, &c. to the 27. Verse, which the Minister y, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the ead and Wine, be to this Effect;

With humble and hearty Acknowlegement of the Greatness of our Misery, from which neither an nor Angel was able to deliver us, and of our eat Unworthiness of the least of all God's Mercies; o give Thanks to God for all his Benefits, and espe-cially

'cially for that great Benefit of our Redemption, t
'Love of God the Father, the Sufferings and Meri
'of the Lord Jesus Christ the Son of God, by whi
'we are delivered; and for all Means of Grace, t
'Word and Sacraments, and for this Sacrament in pa
'ticular, by which Christ, and all his Benefits, are a
'plied and sealed up unto us, which, notwithstandi
'the Denial of them unto others, are in great Mer
'continued unto us, after so much and long Abuse
'them all.

'To profess, that there is no other Name under He
'ven, by which we can be saved, but the Name of Jesu
'Christ, by whom alone we receive Liberty and Lif
'have Access to the Throne of Grace, are admitted
'eat and drink at his own Table, and are sealed up b
'his Spirit to an Assurance of Happiness and everlastin
'Life.

'Earnestly to pray to God, the Father of all Mercie
'and God of all Consolation, to vouchsafe his graciou
'Presence, and the effectual Working of his Spirit i
'us, and so to sanctifie these Elements, both of Brea
'and Wine, and to bless his own Ordinance, that w
'may receive, by Faith, the Body and Blood of Jesu
'Christ crucified for us, and so to feed upon him, tha
'he may be one with us, and we with him; that he ma
'live in us, and we in him, and to him, who hath love
'us, and given himself for us.

All which he is to endeavour, to perform with suitabl
Affections, answerable to such an holy Action, and to sti
up the like in the People.

The Elements being now sanctified by the Word an
Prayer, the Minister, being at the Table, is to tak
the Bread in his Hand, and say, in these Expression
(or other the like, used by Christ, or his Apostle upo
this Occasion:)

'According to the holy Institution, Command, an
'Example of our blessed Saviour Jesus Christ, I take
'this Bread, and having given Thanks, I break it
'and give it unto you (There the Minister, who is al
'so himself to communicate, is to break the Bread

'and

and give it to the Communicants:) *Take ye, eat ; This is the Body of Christ which is broken for you; o this in Remembrance of him.*

In like Manner the Minister is to take the Cup, and y, in these Expressions (or other the like, used by hrist, or the Apostle upon the same Occasion;)

' According to the Institution, Command, and Example of our Lord Jesus Christ, I take this Cup, and give it unto you (Here he giveth it to the Communicants) *This Cup is the New Testament in the lood of Christ, which is shed for the Remission of the Sins many ; Drink ye all of it.*

After all have communicated, the Minister may, in a w Words, put them in mind

' Of the Grace of God, in Jesus Christ held forth in his Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn Thanks to God,

' For his rich Mercy, and invaluable Goodness vouchafed to them in that Sacrament; and to entreat for Pardon for the Defects of the whole Service, and for he gracious Assistance of his good Spirit, whereby they nay be enabled to walk in the Strength of that Grace, is becometh those who have received so great Pledges of Salvation.

The Collection for the Poor is so to be ordered, that Part of the publick Worship be thereby hindred.

Of the Sanctification of the Lord's Day.

The Lord's Day ought to be so remembred beforehand, as that all worldly Business of our ordinary llings may be so ordered, and so timely and seasonably d aside, as they may not be Impediments to the due ctifying of the Day when it comes.

The whole Day is to be celebrated as Holy to the rd, both in Publick and Private, as being the Chriian Sabbath. To which End it is requisite, that there a holy Cessation, or Resting all the Day, from all unecessary Labours, and an Abstaining, not only from all

Sports

Sports and Paſtimes, but alſo from all worldly Wo and Thoughts.

That the Diet on that Day be ſo ordered, as t neither Servants be unneceſſarily detained from the blick Worſhip of God, nor any other Perſons hind from the ſanctifying that Day.

That there be private Preparation of every Perſon a Family, by Prayer for themſelves, and for God's ſiſtance of the Miniſter, and for a Bleſſing upon his M niſtry; and by ſuch other holy Exerciſes, as may furt diſpoſe them to a more comfortable Communion w God in his publick Ordinances.

That all the People meet ſo timely for publick W ſhip, that the whole Congregation may be preſent the Beginning, and with one Heart ſolemnly join to ther in all Parts of the publick Worſhip, and not dep till after the Bleſsing.

That what Time is vacant, between, or after the lemn Meetings of the Congregation in Publick, be ſp in Reading, Meditation, Repetition of Sermons; (eſ cially by calling their Families to an Account of wh they have heard,) and Catechizing of them, holy C ferences, Prayer for a Bleſsing upon the publick Or nances, ſinging of Pſalms, viſiting the Sick, relievi the Poor, and ſuch like Duties of Piety, Charity a Mercy, accounting the Sabbath a Delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculi to the Church of God, but common to Mankin and of publick Intereſt in every Common-wealth; y becauſe ſuch as marry are to marry in the Lord, a have ſpecial Need of Inſtruction, Direction, and Exh tation, from the Word of God, at their entring into ſu a new Condition; and of the Bleſsing of God up them therein; we judge it expedient, that Marriage ſolemnized by a lawful Miniſter of the Word, that may accordingly counſel them, and pray for a Bleſsi upon them.

Marria

Marriage is to be betwixt one Man and one Woman only; nd they, ſuch as are not within the Degrees of Conſanuinity or Affinity prohibited by the Word of God; and he Parties are to be of Years of Diſcretion, fit to make heir own Choice, or, upon good Grounds, to give their nutual Conſent.

Before the ſolemnizing of Marriage between any Perons, their Purpoſe of Marriage ſhall be publiſhed by ne Miniſter, three ſeveral Sabbath-days, in the Congreation at the Place or Places of their moſt uſual and onſtant Abode reſpectively. And of this Publication, ne Miniſter, who is to join them in Marriage, ſhall ave ſufficient Teſtimony, before he proceed to ſolemnize ne Marriage.

Before that Publication of ſuch their Purpoſe (if the arties be under Age) the Conſent of the Parents, or hers, under whoſe Power they are (in caſe the Parents dead) is to be made known to the Church-Officers of at Congregation, to be recorded.

The like is to be obſerved in the Proceedings of all hers, although of Age, whoſe Parents are living, for eir firſt Marriage. And in after Marriages of either thoſe Parties, they ſhall be exhorted not to contract arriage, without firſt acquainting their Parents with (if with Conveniency it may done) endeavouring to tain their Conſent.

Parents ought not to force their Children to marry ithout their free Conſent, nor deny their own Conſent ithout juſt Cauſe.

After the Purpoſe or Contract of Marriage hath been us publiſhed, the Marriage is not to be long deferred. herefore the Miniſter, having had convenient Warning, d nothing being objected to hinder it, is publickly to emnize it in the Place appointed by Authority for puck Worſhip, before a compet t Number of credible itneſſes, at ſome convenient Hour of the Day, at any me of the Year, except on a Day of publick Humiliaon. And we adviſe that it be not on the Lord's Day.

And because all Relations are sanctified by the Wo
and Prayer, the Minister is to pray for a Blessing up
them, to this Effect;

'Acknowledging our Sins, whereby we have ma
'our selves less than the least of all the Mercies of Go
'and provoked him to imbitter all our Comforts; e
'nestly, in the Name of Christ, to entreat the Lord (wh
'Presence and Favour is the Happiness of every Co
'dition, and sweetens every Relation) to be their P
'tion, and to own and accept them in Christ, who
'now to be joined in the honourable Estate of Marria
'the Covenant of their God: And that as he hi
'brought them together by his Providence, he wou
'sanctifie them by his Spirit, giving them a new Fra
'of Heart, fit for their new Estate; enriching the
'with all Graces, whereby they may perform the D
'ties, enjoy the Comforts, undergo the Cares, and re
'the Temptations which accompany that Condition,
'becometh Christians.

The Prayer being ended, it is convenient that the M
nister do briefly declare unto them, out of the Scriptu

'The Institution, Use, and Ends of Marriage, w
'the Conjugal Duties, which, in all Faithfulness, th
'are to perform each to other; exhorting them to stu
'the holy Word of God, that they may learn to live
'Faith, and to be content in the midst of all Marria
'Cares and Troubles, sanctifying God's Name in a tha
'ful, sober, and holy Use of all conjugal Comfor
'praying much with, and for one another; watchi
'over, and provoking each other to Love and go
'Works; and to live together as the Heirs of the Gr
'of Life.

After solemn charging of the Persons to be marri
before the great God, who searcheth all Hearts, and
whom they must give a strict Account at the last D
that if either of them know any Cause, by Precontr
or otherwise, why they may not lawfully proceed
Marriage, that they now discover it: The Minister
no Impediment be acknowledged) shall cause first

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an take the Woman by the right Hand, saying these ords,

I N. *Do take thee,* N. *to be my married Wife, and , in the Presence of God, and before this Congregation, omise and covenant to be a loving and faithful Hus- nd unto thee, until God shall separate us by Death.*

Then the Woman shall take the Man by his right and and say these Words,

I N *Do take thee* N. *to be my married Husband, and do, in the Presence of God, and before this Congregati- , promise and covenant to be a loving, faithful, and edient Wife unto thee, until God shall separate us by eath.*

Then, without any further Ceremony, the Minister all, in the Face of the Congregation, pronounce them be Husband and Wife, according to God's Ordinance; d so conclude the Action with Prayer, to this Effect.

' That the Lord would be pleased to accompany his own Ordinance with his Blessing, beseeching him to en- rich the Persons now married, as with other Pledges of his Love, so particularly with the Comforts and Fruits of Marriage, to the Praise of his abundant Mer- cy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names the Parties so married, with the Time of their Mar- ge, are forthwith to be fairly recorded in a Book, ovided for that Purpose, for the Perusal of all whom it ay concern.

Concerning Visitation of the Sick.

T is the Duty of the Minister, not only to teach the People committed to his Charge, in publick, but ivately and particularly to admonish, exhort, reprove, d comfort them, upon all seasonable Occasions, so far his Time, Strength, and personal Safety will permit. He is to admonish them, in Time of Health, to pre- re for Death; and, for that Purpose, they are often to nfer with their Minister about the Estate of their Souls;

and in Times of Sickness, to desire his Advice and H timely and seasonably, before their Strength and Un standing fail them.

Times of Sickness and Affliction, are special Oppor nities put into his Hand by God, to minister a W in Season to weary Souls: Because then the Conscien of Men are, or should be more awakned, to beth themselves of their spiritual Estates for Eternity; a Satan also takes Advantage then, to load them more w sore and heavy Temptations: Therefore the Minist being sent for, and repairing to the Sick, is to ap himself with all Tenderness and Love, to administer so spiritual Good to his Soul, to this Effect:

He may, from the Consideration of the present Si ness, instruct him out of Scripture, that Diseases co not by Chance, or by Distempers of Body only, b by the wise and orderly Guidance of the good Hand God, to every particular Person smitten by them. A that, whether it be laid upon him out of Displeasure f Sin, for his Correction and Amendment, or for Tri and Exercise of his Graces, or for other special and e cellent Ends, all his Sufferings shall turn to his Pr fit, and work together for his Good, if he sincerely l bour to make a sanctified Use of God's Visitation, ne ther despising his Chastning, nor waxing weary of b Correction.

If he suspect him of Ignorance, he shall examine hi in the Principles of Religion, especially touching R pentance and Faith; and, as he seeth Cause, instru him in the Nature, Use, Excellency, and Necessity those Graces; as also touching the Covenant of Grac and Christ the Son of God, the Mediator of it, an concerning Remission of Sins by Faith in him.

He shall exhort the sick Person to examine himsel to search and try his former Ways, and his Estate to wards God.

And if the sick Person shall declare any Scruple, Doub or Temptation that are upon him, Instructions and Re solutions shall be given to satisfie and settle him.

If it appear that he hath not a due Sence of his Sins, deavours ought to be used to convince him of his Sins, the Guilt and Desert of them; of the Filth and Pol-ion, which the Soul contracts by them, and of the rse of the Law, and Wrath of God, due to them; t he may be truly affected with, and humbled for m: And withal to make known the Danger of de-ring Repentance, and of neglecting Salvation at any ne offered; to awaken his Conscience, and rouze up out of a stupid and secure Condition, to appre-d the Justice and Wrath of God, before whom none stand, but he that, being lost in himself, layeth hold on Christ by Faith.

f he have endeavoured to walk in the Ways of Holi-s, and to serve God in Uprightness, although not hout many Failings and Infirmities; or if his Spirit broken with the Sense of Sin, or cast down through nt of the Sense of God's Favour; then it will be fit raise him up, by setting before him the Freeness and ness of God's Grace, the Sufficiency of Righteousness Christ, the gracious Offers in the Gospel, that all o repent and believe with all their Heart in God's rcy through Christ, renouncing their own Righte-ness, shall have Life and Salvation in him. It may also useful to shew him, that Death hath in it no ritual Evil to be feared by those that are in Christ, ause Sin the Sting of Death is taken away by Christ, o hath delivered all, that are his, from the Bondage he fear of Death, triumphed over the Grave, given Victory, is Himself entred into Glory, to prepare a ce for his People: So that neither Life nor Death l be able to separate them from God's Love in Christ, whom such are sure, though now they must be laid he Dust, to obtain a joyful and glorious Resurrection eternal Life.

Advice also may be given, as to beware of an ill-unded Perswasion on Mercy, or on the Goodness of Condition for Heaven, so to disclaim all Merit in self, and to cast himself wholly upon God for Mercy, he sole Merits and Mediation of Jesus Christ, who

hath engaged himself never to cast off them, who
Truth and Sincerity come unto him. Care also must
taken, that the sick Person be not cast down into Desp
by such a severe Representation of the Wrath of G
due to him for his Sins, as is not mollified by a sea
nable propounding of Christ and his Merit, for a Doo
Hope to every penitent Believer.

When the sick Person is best composed, may be l
disturbed, and other necessary Offices about him l
hindred, the Minister, if desired, shall pray with h
and for him, to this Effect;

'Confessing and bewailing of Sin original and act
'the miserable Condition of all by Nature, as being C
'dren of Wrath, and under the Curse; acknowledg
'that all Diseases, Sicknesses, Death, and Hell it self,
'the proper Issues and Effects thereof: Implo
'God's Mercy for the sick Person through the Bl
'of Christ; beseeching that God would open his E
'discover unto him his Sins, cause him to see hin
'lost in himself, make known to him the Cause why
'smiteth him, reveal Jesus Christ to his Soul for R
'teousness and Life, give unto him his Holy Spiri
'create and strengthen Faith, to lay hold upon Ch
'to work in him comfortable Evidences of his L
'to arm him against Temptations, to take off his H
'from the World, to sanctifie his present Visitation.
'furnish him with Patience and Strength to bear it,
'to give him Perseverance in Faith to the End.

'That if God shall please to add to his Days
'would vouchsafe to bless and sanctify all Means of
'Recovery, to remove the Disease, renew his Stren
'and enable him to walk worthy of God, by a fait
'Remembrance, and diligent Observing of such Vows
'Promises of Holiness and Obedience, as Men are
'to make in Times of Sickness, that he may glorifie
'in the remaining Part of his Life.

'And if God have determined to finish his Days
'the present Visitation, he may find such Evidenc
'the Pardon of all his Sins, of his Interest in Christ,

Eternal Life by Christ, as may cause his inward Man to be renewed, while his outward Man decayeth; that he may behold Death without Fear, cast himself wholly upon Christ without Doubting, desire to be dissolved and to be with Christ, and so receive the End of his Faith, the Salvation of his Soul, through the only Merits and Intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.'

The Minister shall admonish him also (as there shall Cause) to set his House in Order, thereby to prevent Inconveniences; to take Care for the Payment of his Debts; and to make Restitution or Satisfaction where he hath done any Wrong; to be reconciled to those with whom he hath been at Variance, and fully to forgive all Men their trespasses against him, as he expects Forgiveness at the Hand of God.

Lastly, the Minister may improve the present Occasion to exhort those about the sick Person, to consider their own Mortality, to return to the Lord, and make Peace with him; in Health to prepare for Sickness, Death, and Judgment; and all the Days of their appointed Time so to wait until their Change come, that when Christ, who is our Life, shall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

WHen any Person departeth this Life, let the dead Body, upon the Day of Burial, be decently attended from the House to the Place appointed for public Burial, and there immediately interred, without any Ceremony.

And because the Customs of kneeling down, and praying by, or towards the dead Corps, and other such Usages, in the Place where it lies, before it be carried to Burial, are superstitious; and for that, praying, reading and singing, both in going to, and at the Grave, have been grossly abused, are no way benefi-

cial

cial to the Dead, and have proved many ways hurtful to the Living, therefore let all such Things be laid aside.

Howbeit, we judge it very convenient, that the Christian Friends, which accompany the dead Body to the Place appointed for publick Burial, do apply themselves to Meditations, and Conferences suitable to the Occasion: and, that the Minister, as upon other Occasions, so at this Time, if he be present, may put them in Remembrance of their Duty.

That this shall not extend to deny any civil Respects or Differences at the Burial, suitable to the Rank and Condition of the Party deceased, whiles he was Living.

Concerning publick solemn Fasting.

WHen some great and notable Judgments are either inflicted upon a People, or apparently imminent, or by some extraordinary Provocations notoriously deserved; as also, when some special Blessing is to be sought and obtained, publick solemn Fasting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or People.

A Religious Fast requires total Abstinence, not only from all Food (unless bodily Weakness do manifestly disable from holding out till the Fast be ended, in which Case, somewhat may be taken, yet very sparingly, to support Nature, when ready to faint) but also from all worldly Labour, Discourses and Thoughts, and from all bodily Delights, (although at other Times lawful) rich Apparel, Ornaments, and such like, during the Fast; and much more, from whatever is in the Nature, or Use, scandalous and offensive, as gaudish Attire, lascivious Habits and Gestures, and other Vanities of either Sex; which we recommend to all Ministers, in their Places, diligently and zealously to reprove, as at other Times, so especially at a Fast, without Respect of Persons, as there shall be Occasion.

Before the publick Meeting, each Family and Person apart, are privately to use all religious Care to prepare

are their Hearts to such a solemn Work, and to be early t the Congregation.

So large a Portion of the Day, as conveniently may be, s to be spent in publick Reading and Preaching of the Vord, with Singing of Psalms fit to quicken Affecti- ns, suitable to such a Duty, but especially in Prayer, o this or the like Effect:

'Giving Glory to the great Majesty of God, the Creator, Preserver, and supreme Ruler of all the World, the better to affect us thereby with an holy Reverence and Awe of him. Acknowledging his manifold, great and tender Mercies, especially to the Church and Nation, the more effectually to soften, and abase our Hearts before him. Humbly confessing of Sins of all Sorts, with their several Aggravations; justifying God's righteous Judgments, as being far less than our Sins do deserve; yet humbly and earnestly imploring his Mercy and Grace for our selves, the Church and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the present Exigent requireth) with more special Importunity and Enlargement than at other Times: Applying by Faith, the Promises and Goodness of God, for Pardon, Help, and Deliverance from the Evils felt, feared, or deserved; and for obtaining the Blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the Mouths of the People unto God, ought so to speak from their Hearts, upon serious and thorow Premeditation of them, that both themselves and their People may be much affected, and even melted thereby; especially with Sorrow for their Sins, that it may be indeed a Day of deep Humiliation and afflicting of the Soul.

Special Choice is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the Hearts of the Hearers to the special Business of the Day, and most dispose them to Humiliation and Repentance; insisting most on those Particulars, which each Minister's Observation and Experience tells him are most

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conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the Close of the Publick Duties, the Minister is, in his own, and the Peoples Names, to ingage his and their Hearts to be the Lord's, with professed Purpose and Resolution to reform what ever is amiss among them, and more particularly such Sins as they have been more remarkably guilty of; and, to draw nearer unto God, and to walk more closely and faithfully with him in new Obedience, than ever before.

He is also to admonish the People with all Importunity, that the Work of that Day doth not end with the publick Duties of it, but that they are so to improve the Remainder of the Day, and of their whole Life in reinforcing upon themselves and their Families in private, all those godly Affections and Resolutions which they professed in publick, as that they may be settled in their Hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their Performances, and is pacified towards them, by Answers of Grace, in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conferring of Blessings, suitable to the Conditions and Prayers of his People, by Jesus Christ.

Beside solemn and general Fasts injoined by Authority, we judge, that at other Times, Congregations may keep Days of Fasting, as Divine Providence shall administer unto them special Occasions. And also that Families may do the same, so it be not on Days wherein the Congregation, to which they do belong, is to meet for Fasting, or other publick Duties of Worship.

Concerning the Observation of Days of publick Thanksgiving.

WHen any such Day is to be kept, let Notice be given of it, and of the Occasion thereof, some convenient Time before, that the People may the better prepare themselves thereunto.

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The Day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a Word of Exhortation, to stir up the People to the Duty for which they are met, and with a short Prayer for God's Assistance and Blessing (as at other Conventions for publick Worship) according to the particular Occasion of their meeting.

Let him then make some pithy Narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because Singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that Purpose, before or after the reading of some Portion of the Word, suitable to the present Business.

Then let the Minister, who is to preach, proceed to further Exhortation and Prayer before his Sermon, with special Reference to the present Work: After which, let him preach upon some Text of Scripture pertinent to the Occasion.

The Sermon ended, let him not only pray, as at other Times after Preaching is directed, with Remembrance of the Necessities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himself in due and solemn Thanksgiving for former Mercies and Deliverances, but more especially for that which at the present calls them together to give Thanks: With humble Petition for the Continuance and Renewing of God's wonted Mercies, as Need shall be, and for sanctifying Grace to make a right Use thereof. And so, having sung another Psalm suitable to the Mercy, let him dismiss the Congregation with a Blessing, that they may have some convenient Time for their Repast and Refreshing.

But the Minister (before their Dismission) is solemnly to admonish them, to beware of all Excess and Riot, tending to Gluttony or Drunkenness, and much more of these Sins themselves, in their Eating and Refreshing,

and

and to take Care that their Mirth and Rejoicing be not Carnal, but Spiritual, which may make God's Praise to be glorious, and themselves humble and sober; and that both their Feeding and Rejoicing may render them more Cheerful and Inlarged, further to celebrate his Praises in the Midst of the Congregation, when they return unto it, in the remaining Part of that Day.

When the Congregation shall be again assembled, the like Course in Praying, Reading, Preaching, Singing of Psalms, and offering up of more Praise and Thanksgiving, that is before directed for the Morning, is to be renewed and continued so far as the Time will give Leave.

At one, or both of the publick Meetings that Day, a Collection is to be made for the Poor (and in the like Manner, upon the Day of publick Humiliation) that their Loins may bless us, and rejoice the more with us. And the People are to be exhorted, at the End of the latter Meeting, to spend the Residue of that Day in holy Duties, and Testifications of Christian Love and Charity one towards another, and of Rejoicing more and more in the Lord; as becometh those who make the Joy of the Lord their Strength.

Of Singing of Psalms.

IT is the Duty of Christians to praise God publickly, by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms, the Voice is to be tunably and gravely ordered; but the chief Care must be, to sing with Understanding, and with Grace in the Heart, making Melody unto the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalm-Book; and all others, not disabled by Age, or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister

Minister, or some other fit Person appointed by him, and the other Ruling Officers, do read the Psalm, Line by Line, before the singing thereof.

An Appendix touching Days and Places for Publick Worship.

THere is no Day commanded in Scripture to be kept holy under he Gospel, but the Lord's Day, which is he Christian Sabbath.

Festival Days, vulgarly called Holy-days, having no Warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special mergent Occasions, to separate a Day or Days for publick Fasting or Thanksgiving, as the several eminent and extraordinary Dispensations of God's Providence shall administer Cause and Opportunity to his People.

As no Place is capable of any Holiness, under Pretence f whatsoever Dedication or Consecration; so neither is it ubject to such Pollution by any Superstition formerly used, nd now laid aside, as may render it unlawful or inonvenient for Christians, to meet together therein for he publick Worship of God. And therefore we hold it equisite, that the Places of publick Assembling for Worip among us, should be continued, and imployed to hat Use.

FINIS.

Some ACTS of the General Assembly of the Church of *Scotland*, Concerning the purging and keeping pure the Worship of God from the Inventions of Men.

Assembly at Glasgow, December 6. 1638. *Sess.* 14.

I. *Act Concerning the Service-Book, Book of Canons, Book of Ordination, and the high Commission.*

I. THE Assembly having diligently considered the Book of Common-prayer, lately obtruded upon the reformed Kirk within this Realm, both in respect of the Manner of the introducing thereof, and in respect of the Matter which it containeth, findeth, that it hath been devised, and brought in by the pretended Prelates, without Direction from the Kirk, and pressed upon Ministers without Warrant from the Kirk, to be universally received, as the only Form of Divine Service, under all highest Pains, both Civil and Ecclesiastical; and the Book it self, beside the *Popish* Frame and Forms in Divine Worship, to contain many *Popish* Errors and Ceremonies, and the Seeds of manifold and gross Superstition and Idolatry. The Assembly therefore, all in one Voice, hath rejected, and condemned, and by these Presents doth reject and condemn the said Book, not only as illegally introduced, but also as repugnant to the Doctrine, Discipline and Order of this reformed Kirk, to the Confession of Faith, Constitutions of General Assemblies, and Acts of Parliament establishing the true Religion; and doth prohibite the Use and Practice thereof: And ordain Presbyteries to proceed with the Censure of the Kirk, against all such as shall transgress.

II. The Assembly also, taking to their Consideration the Book of Canons, and the Manner how it hath been introduced,

troduced, findeth, that it hath been devised by the retended Prelates, without Warrant or Direction from he General Assembly; and to establish a tyrannical ower in the Persons of the pretended Bishops, over he Worship of God, Mens Consciences, Liberties and oods; and to overthrow the whole Discipline and Government of the General and Synodical Assemblies, resbyteries, and Sessions, formerly established in our irk.

Therefore the Assembly, all in one Voice, hath rejected nd condemned, and by these Presents, doth reject and ondemn the said Book, as contrair to the Confession of ur Faith, and repugnant to the established Government, the Book of Discipline, and the Acts and Constitutions of our Kirk; prohibites the Use and Practice of he same; and ordains Presbyteries to proceed with the Censure of the Kirk, against all such as shall trangress.

III. The Assembly having considered the Book of Consecration and Ordination, findeth it to have been framed y the Prelates, to have been introduced and practised ithout Warrant of Authority, either Civil or Ecclesiastical: And that it establisheth Offices in God's House, hich are not warranted by the Word of God, and are epugnant to the Discipline, and Constitutions of our irk; that it is an Impediment to the Entry of fit and orthy Men to the Ministry, and to the Discharge of heir Duty after their Entry, conform to the Discipline f our Kirk. Therefore the Assembly, all in one Voice, ath rejected and condemned, and by these Presents do eject and condemn the said Book; and prohibites the se and Practice of the same: And ordains Presbyteries o proceed with the Censure of the Kirk, against all such s shall transgress.

IV. The General Assembly, after due Trial, having ound, that the Court of high Commission hath been rected without the Consent or Procurement of the Kirk, r Consent of the Estates in Parliament; that it subvereth the Jurisdiction and ordinary Judicatories and Assemblies of the Kirk-Sessions, Presbyteries, Provincial nd National Assemblies; that it is not regulate by Laws

Civil

Civil or Ecclesiastical, but at the Discretion and Arbitriment of the Comissioners; that it giveth to Ecclesiastical Persons, the Power of both the Swords; and to Persons meerly Civil, the Power of the Keys and Kirk-Censures: Therefore the Assembly, all in one Voice, hath disallowed and condemned, and by these Presents doth disallow and condemn the said Court, as unlawful in it self, and prejudicial to the Liberties of Christ's Kirk and Kingdom, the King's Honour in maintaining the established Laws and Judicatories of the Kirk; and prohibites the Use and Practice of the same; and ordains Presbyteries to proceed with the Censures of the Kirk, against all such as shall transgress.

Assembly at *Glasgow*, *December* 10. 1638. Sess. 17.

Act declaring the Five Articles of Perth *to have been abjured, and to be removed.*

THe Assembly, remembring the Uniformity of Worship which was in this Kirk before the Articles of *Perth*, the great Rent which entred at that Time, and hath continued since, with the lamentable Effects that it hath produced, both against Pastors and Professors, the Unlawfulness and Nullity of *Perth* Assembly, already declared by this Assembly, and that in the necessary renewing of the *Confession of Faith* in *February* 1638, the Practice of Novations introduced in the Worship of God, was suspended, till they should be determined in a free General Assembly; and that in the same Year, at his Majesty's Command, some had subscribed the *Confession of Faith*, as it was professed when it was first subscribed: For these Causes, the Assembly entred into a diligent Trial of the foresaid Articles, whether they be contrary to the *Confession* of *Faith*, as it was meaned and professed in the Year 1580, 1581, 1590, and 1591. And findeth that first in general, in the *Confession of Faith*, we profess, 'We willingly agree in our Consciences to the

'Form

Form of Religion, of a long Time openly professed by the King's Majesty, and whole Body of this Realm, in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word; and therefore abhor and detest all contrary Religion and Doctrine, but chiefly all Kinds of Papistry, in general and particular Heads, even as they were then damned and confuted by the Word of God and Kirk of *Scotland*, and in special the *Roman* Antichrist, his five bastard Sacraments, with all Rites, Ceremonies, and false Doctrine, added to the Ministration of the true Sacraments, without the Word of God; his cruel Judgment against Infants departing without the Sacraments, his absolute Necessity of Baptism; and finally, we detest all his vain Allegories, Rites, Signs, and Traditions brought into the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk, to the which we join our selves willingly in Doctrine, Faith, Religion, Discipline, and Use of the holy Sacraments, as lively Members of the same in Christ our Head; promising and swearing, *&c.*" And that these Five Articles are contrary to the Religion then professed, were confuted by the Word of God, and Kirk of *Scotland*, or are Rites and Ceremonies added to the Ministration of the true Sacraments, without the Word of God, or nourish the Popish Judgment against Infants departing without the Sacrament, or absolute Necessity of Baptism, or Rites, Signs, and Traditions, brought in to the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk.

And next in particular, concerning Festival Days, it is eth, That in the Explication of the first Head of the Book of Discipline, it was thought good that the Feasts of *Christmas*, *Circumcision*, *Epiphanie*, with the Feasts of the Apostles, Martyrs, and Virgin *Mary*, be utterly abolished, because they are neither commanded nor warranted by Scripture; and that such as observe them, be punished by civil Magistrates. Here utter Abolition is craved, and not Reformation of Abuses only: and that because the Observation of such Feasts, hath no

Warrant from the Word of God. In the General Assem bly, holden at *Edinburgh*, *Anno* 1566, the large *Confes sion* of *Helvetia* was approved, but with special Excepti on against the same Five Days, which are now urged upo us. It was not then the Popish Observation only, wit the Popish Opinion of Worship and Merit, which wa disallowed; (for so the reformed Kirk in *Helvetia* di not observe them) but *simpliciter* all Observation. Fo this End, was read a Letter in *Latin*, sent, at that Tim by some of our Divines, to certain Divines in the Parts, to this Purpose. In the Assembly holden 1575, i *August*, Complaint was made against the Ministers an Readers beside *Aberdeen*, because they assembled th People to Preaching and Prayers upon certain Festiva days; so that Preaching and Prayers upon Festival-da was judged rebukable. It was ordained likewise, that Com plaint be made to the Regent, upon the Town of *Dun fries*, for urging and convoying a Reader to the Kir with Tabret and Whistle, to read Prayers all the Hol Days of *Christ as*, upon the Refusal of their own Re der. Among the Articles directed by this Assembly the Regent, it was craved, That all Holy-days heretofo keeped holy, beside the Lord's Day, such as *Yule* Da and Saints Days, and such others, may be abolished, a a certain Penalty appointed for Banqueting, Playin Feasting upon these Days. In the Assembly holden *April*, *Anno* 1577, it was ordained, That the Visito with the Advice of the Synodal Assembly, should a monish Ministers, preaching or ministrating the Co munion at *Easter* or *Christmas*, or other like superstitic Times, or Readers reading, to desist, under the Pain Deprivation. In the Ninth Head of the first Book Discipline, the Reason is set down against *Easter*-Co munion; *Your Honours are not ignorant how superstitio the People run to that Action at Pasch-even, as if Time gave Vertue to the Sacrament, and how the rest the whole Year, they are careless and negligent, as if appertained not to them, but at that Time only; and this Reason, other Times were appointed by that Book, that holy Action.* In the Assembly holden 1596, be

in *March* 1595, at which Time the *Covenant* was renewed, Superstition and Idolatry breaking forth in observing Festival-Days, setting out of Bone-fires, singing Carols, are reckoned amongst the Corruptions which were to be amended; and the Pulpits did sound, from Time to Time, against all Shew of observing any Festival-Day whatsoever, except the Lord's Day.

II. Concerning Kneeling at the Communion, findeth, that in the *Confession of Faith* prefixed before the Psalms, and approved by our Kirk in the very Beginning of the Reformation, we have these Words, *Neither in the Ministration of the Sacraments, must we follow Men; but as Christ himself hath ordained, so must they be ministred.* In the large *Confession of Faith*, Chapter 23. It is required, as necessary for the right Ministration of the Sacraments, that they be ministred in such Elements, and in such Sort, as God hath appointed; and that Men have adulterate the Sacraments with their own Inventions, so that no Part of Christ's Action abideth in the original Purity. The Judgment of our Reformers, who drew up the large *Confession*, was, by clear Evidents, shewed to be contrary to this Gesture in the Act of receiving the Sacrament. In the Order of celebrating the Lord's Supper, prefixed before the Psalms in Meetre, *sitting and distributing by the Communicants*, are joined; as likewise by the second Head of the first Book of Discipline, as neareſt to Christ's own Action, and to his perfect Practice, and most convenient to that holy Action; and all Inventions, devised by Man, are condemned, as Alterations and Accusations of Christ's perfect Ordinance: Ministers were enjoined by Act of Assembly in *December*, 1562, to observe the Order of *Geneva*, that is, the *English* Kirk at *Geneva* (where Master *Knox* had been sometime Minister) in the Ministration of the Sacraments. This Act was renewed in the Assembly holden in *December* 1564, where Ministers are referred to the Order set down before the Psalms, for Ministration of the Sacraments, which is all one with the former; for that was the Order of the *English* Kirk at *Geneva*.

In the Parliament holden *Anno* 1567, it was declared, That whosoever did not participate of the Sacraments, as they were then publickly administrate in this reformed Kirk, ought not to be reputed Members of this Kirk. The Act for the King's Oath at his Coronation, to maintain the due Administration of the Sacraments, as they were then ministred, *Anno* 1567, was ratified, *Anno* 1581; at which Time, the short *Confession*, adhering to the Use of the Sacraments in the Kirk of *Scotland*, was subscribed: As also, *Anno* 1592, after the second Subscription to the *Confession of Faith*. In the Parliament 1572, an Act was made against such as did not participate of the Sacraments as they were then rightly ministred: But the Gesture of Kneeling in the Act of Receiving, putteth the Ministration of the Sacrament used in this Kirk, out of Frame; whereby it is clear, that whatsoever Gesture or Rite, cannot stand with the Administration of the Sacraments as they were then ministred, and were ministred ever since the Reformation, till the Year 1618, must be condemned by our Kirk, as a Rite added to the true Ministration of the Sacraments, without the Word of God; and as a Rite or Tradition brought in, without or against the Word of God, or Doctrine of this reformed Kirk.

III. Concerning *Confirmation*; The Assembly findeth it to be comprehended in the Clause of the *Confession*, where the *Five bastard Sacraments* are condemned. And seeing *Episcopacy* is condemned, *Imposition of Hands* by Bishops, falleth to the Ground. And in all the Acts for Catechizing, or Examination before Admission to the Communion, no Inkling of *Imposition of Hands*.

IV. Concerning the Administration of the Sacraments *in private Places*, or private Baptism, and private Communion, findeth, That in the Book of common Order, set down before the Psalms, it is said, *That the Sacraments are not ordained of God to be used in private Corners, as Charmers and Sorcerers use to do, but left to the Congregation.* In the Assembly holden at *Edinburgh*, in *October Anno* 1581, the same Year and Assembly that the *Confession*

sion of Faith was subscribed, it was ordained, *That the Sacraments be not administred in private Houses, but solemnly, according to good Order hitherto observed.* The Minister of *Tranent* was suspended at that Time, for baptizing an Infant in a private House; but, confessing his Offence, he was ordained to make his publick Repentance in the Kirk of *Tranent*, before he be released. Another Minister was to be tried and censured, for baptizing privately, and celebrating the Communion upon *Pasch-day*, at the Assembly holden in *October*, 1580. Which Acts and Censures make manifest, that our Kirk abhorred whatsoever fostered the Opinion of the Necessity of Baptism, and giving of the Sacrament, as a *Viaticum*.

All which, and many other Acts, Grounds, and Reasons, being at length agitated, and with mature Deliboration pondered, and Liberty granted to every Man to speak his Mind; what could be said further, for the full Satisfaction of all Men.

The Matter was put to Voicing, in these Words; *Whether the five Articles of* Perth, *by the* Confession of Faith, *as it was meaned and professed in the Year* 1580, 1581, 1590, 1591, *ought to be removed out of this Kirk.* The whole Assembly, all in one Consent, one only excepted, did Voice, that the Five Articles above-specified, were abjured by this Kirk, in that *Confession*; and so ought to be removed out of it: And therefore prohibiteth and dischargeth all Disputing for them, or observing of them, or any of them, in all Time coming; and ordains Presbyteries to proceed with the Censures of the Kirk against all Transgressors. *

* *And for a full Confutation of these* 5 *Articles of* Perth, *and Answers to all Objections brought in their Favours*, see *the Book intituled* A Re-examination *of the* 5 Articles *enacted at* Perth, *Anno* 1681, *printed* 1636.

Assembly at Edinburgh, August 30. 1639. *Sess.* 23.

III. *Act anent advising with Synods, and Presbyteries, before Determination in Novations.*

THe General Assembly considering, that the intended Reformation being recovered, may be established, ordains, That no Novation, which may disturb the Peace of the Church, and make Division, be suddenly proponed and enacted: But so as the Motion be first communicate to the several Synods, Presbyteries and Kirks, that the Matter may be approved by all at Home, and Commissioners may come well prepared, unanimously to conclude a solid Deliberation upon these Points in the General Assembly.

Assembly at St. Andrews *and* Edin. Aug. 6. 1641. *Sess.* 14.

IV. *Act anent Novations.*

SInce it hath pleased God to vouchsafe the Liberty of yearly General Assemblies, it is ordained, according to the Acts of the Assembly at *Edinburgh* 1639, and at *Aberdeen* 1640, That no Novation in Doctrine, Worship or Government be brought in, or practised in this Kirk, unless it be first propounded, examined and allowed in the General Assembly; and that Transgressors in this Kind, be censured by Presbyteries and Synods.

THE

DIRECTORY

FOR

Family-worſhip,

Approved by the

GENERAL ASSEMBLY

OF THE

Church of *Scotland*,

FOR

Piety and Uniformity in Secret and Private Worſhip, and mutual Edification.

WITH

An Act of the General Aſſembly, *Anno* 1647. for Obſerving the ſame.

EDINBURGH,
Printed by *Thomas Lumiſden* and *John Robertſon*,
MDCCXXV.

Assembly at Edinburgh, August 24. 1647. *Sess.* 19.

Act for observing the Directions of the General Assembly, for secret and private Worship, and mutual Edification, and censuring such as neglect Family-Worship.

THe General Assembly, after mature Deliberation, doth approve the following Rules and Directions, for cherishing Piety, and preventing Division and Schism; and doth appoint Ministers and Ruling-Elders, in each Congregation, to take special Care, that these Directions be observed and followed; as likewise, that Presbyteries and provincial Synods enquire and make Trial, whether the said Directions be duly observed in their Bounds; and to reprove or censure (according to the Quality of the Offence) such as shall be found to be reproveable, or censurable therein. And to the End that these Directions may not be rendred ineffectual and unprofitable among some, through the usual Neglect of the very Substance of the Duty of Family-Worship; the Assembly doth further require and appoint Ministers and Ruling-Elders to make diligent Search and Enquiry, in the Congregations committed to their Charge respectively, whether there be among them any Family or Families, which use to neglect this necessary Duty; and if any such Family be found, the Head of the Family is to be first admonished privately to amend this Fault; and in case of his continuing therein, he is to be gravely and sadly reproved by the Session: After which Reproof, if he be found still to neglect Family-Worship, let him be for his Obstinacy, in such an Offence, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein, till he amend.

THE

he Directions *of the* General Assembly *for Secret and Private Worship, and mutual Edification, for cherishing Piety, for maintaining Unity, and avoiding Schism and Division.*

BESIDES the publick Worship in Congregations, mercifully established in this Land, in great Purity; it is expedient and necessary, that secret Worship of each Person alone, and ivate Worship of Families, be pressed and set up: hat with National Reformation, the Profession and ower of Godliness, both Personal and Domestick, be lvanced.

I. And *First*, for secret Worship, it is most necessary, at every one apart, and by themselves, be given to rayer and Meditation, the unspeakable Benefit where- is best known to them, who are most exercised erein; this being the Mean whereby, in a special ay, Communion with God is entertained, and right reparation for all other Duties obtained: And there- re it becometh not only Pastors, within their several harges, to press Persons of all Sorts to perform this uty, Morning and Evening, and at other Occasions; t also it is incumbent to the Head of every Family, have a Care that both themselves, and all within their harge be daily diligent herein.

II. The ordinary Duties comprehended under the xercise of Piety, which should be in Families, when ey are conveened to that Effect, are these. *First*, Pray-, and Praises performed, with a special Reference, as ell to the publick Condition of the Kirk of God, and is Kingdom, as to the present Case of the Family, d every Member thereof. *Next*, Reading of the Scrip-

tures,

tures, with Catechising in a plain Way, that the Unde standings of the Simpler may be the better enabled t profit under the publick Ordinances, and they mac more capable to understand the Scriptures, when the are read: Together with godly Conferences, tending t the Edification of all the Members in the most hol Faith: As also, Admonition and Rebuke, upon just Rea sons, from those who have Authority in the Family.

III. As the Charge and Office of Interpreting th holy Scriptures, is a Part of the Ministerial Calling which none (howsoever otherwise qualified) shoul take upon him in any Place, but he that is duly calle thereunto by God, and his Kirk; So in every Family where there is any that can read, the holy Scriptur should be read ordinarily to the Family; And it is com mendable, that thereafter they confer, and by Way Conference make some good Use of what hath been rea and heard: As for Example, If any Sin be reprove in the Word read, Use may be made thereof, to mak all the Family circumspect, and watchful against th same; Or if any Judgment be threatned, or mentione to have been inflicted in that Portion of Scripture whic is read, Use may be made to make all the Family fea lest the same, or a worse Judgment befal them, unle they beware of the Sin that procured it. And fina ly, if any Duty be required, or Comfort held fort in a Promise, Use may be made to stir up themselve to imploy Christ for Strength to enable them for doin the commanded Duty, and to apply the offered Com fort: In all which, the Master of the Family is to hav the chief Hand; and any Member of the Family ma propone a Question or Doubt for Resolution.

IV. The Head of the Family is to take Care that not of the Family withdraw himself from any Part of Fa mily-Worship: And seeing the ordinary Performanc of all the Parts of Family-Worship belongeth proper ly to the Head of the Family, the Minister is to stir u such as are lazy, and train up such as are weak, to Fitness for these Exercises; It being always free to Per sons of Quality, to entertain one approved by th

Presby

sbytery for performing Family Exerciſe; And in
er Families where the Head of the Family is unfit,
another conſtantly reſiding in the Family, appro-
by the Miniſter and Seſſion, may be imployed in
t Service; Wherein the Miniſter and Seſſion are to
ountable to the Presbytery. And if a Miniſter by
ine Providence be brought to any Family, it is
uiſite, that at no Time he conveen a Part of the
nily for Worſhip, ſecluding the reſt, except in ſin-
r Caſes, ſpecially concerning theſe Parties, which
Chriſtian Prudence) need not, or ought not, to be
arted to others.

. Let no Idler who hath no particular Calling, or
rant Perſon under Pretence of a Calling, be ſuffered
perform Worſhip in Families, to, or for the ſame;
ng Perſons tainted with Errors, or aiming at Divi-
, may be ready (after that Manner) to creep into
ſes, and lead captive ſilly and unſtable Souls.

I. At Family-Worſhip, a ſpecial Care is to be had,
each Family keep by themſelves: Neither requi-
, inviting, nor admitting Perſons from divers Fa-
es; unleſs it be thoſe who are lodged with them,
t Meal, or otherwiſe with them upon ſome lawful
aſion.

II. Whatſoever hath been the Effects and Fruits of
etings of Perſons of divers Families, in the Times of
ruption or Trouble (in which Caſes many Things
commendable, which otherwiſe are not tolerable)
, when God hath bleſſed us with Peace and Purity
he Goſpel, ſuch Meetings of Perſons of divers Fa-
es (except in Caſes mentioned in theſe Directions)
to be diſapproved, as tending to the Hindrance of
religious Exerciſe of each Family by it ſelf, to the
judice of the publick Miniſtry, to the renting of
Families of particular Congregations, and (in
greſs of Time) of the whole Kirk: Beſides many
ences which may come thereby, to the hardning of
Hearts of carnal Men, and Grief of the Godly.

III. On the Lord's Day, after every one of the Fa-
y apart, and the whole Family together, have ſought

the

the Lord (in whose Hands the Preparation of Me Hearts are) to fit them for the publick Worship, a to bless to them the publick Ordinances; the Master the Family ought to take Care, that all within h Charge repair to the publick Worship, that he a they may join with the rest of the Congregation: A the publick Worship being finished, after Prayer, h should take an Account what they have heard: A thereafter, to spend the rest of the Time, which th may spare, in Catechising, and in spiritual Con rences upon the Word of God: Or else (going apar they ought to apply themselves to Reading, Medita on, and secret Prayer, that they may confirm and i crease their Communion with God: That so the Prof which they found in the publick Ordinances may b cherished and promoved, and they more edified unt Eternal Life.

IX. So many as can conceive Prayer, ought to mak Use of that Gift of God; albeit those who are Rud and Weaker may begin at a Set-form of Prayer, but as they be not sluggish in stirring up in themselv (according to their daily Necessities) the Spirit o Prayer, which is given to all the Children of God i some Measure: To which Effect, they ought to be mor fervent and frequent in secret Prayer to God, for enabling of their Hearts to conceive, and their Tongues to e press convenient Desires to God for their Family. An in the mean Time, for their greater Encouragemen let these Materials of Prayer be meditated upon, an made Use of, as followeth.

'Let them confess to God how unworthy they are to 'come in His Presence, and how unfit to worship Hi 'Majesty; and therefore earnestly ask of God the Spiri 'of Prayer.

'They are to confess their Sins and the Sins of the 'Family, accusing, judging and condemning them- 'selves for them, till they bring their Souls to some 'Measure of true Humiliation.

'They are to pour out their Souls to God, in the 'Name of Christ, by the Spirit, for Forgiveness of

'Sins

ins; for Grace to repent, to believe, and to live so-erly, righteously, and godly; and that they may erve God with Joy and Delight, walking before him.

'They are to give Thanks to God for his many Mer-ies to his People, and to themselves, and especially or his Love in Christ, and for the Light of the Gos-el.

'They are to pray for such particular Benefits, spi-itual and temporal, as they stand in need of for the Time (whether it be Morning or Evening) as anent Health or Sickness, Prosperity or Adversity.

'They ought to pray for the Kirk of Christ in ge-eral, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ; for all our Superiors, the King's Majesty, the Queen, and their Children; for the Magistrates, Mi-isters, and whole Body of the Congregation, whereof hey are Members, as well for their Neighbours ab-ent in their lawful Affairs, as for those that are at Home.

'The Prayer may be closed with an earnest Desire hat God may be glorified in the Coming of the King-dom of his Son, and in the doing of his Will; And with Assurance that themselves are accepted, and what they have asked according to his Will shall be done.

X. These Exercises ought to be performed in great ncerity, without Delay, laying aside all Exercises of orldly Business or Hindrances, notwithstanding the ockings of Atheists, and profane Men; in respect of e great Mercies of God to this Land, and of his se-re Corrections wherewith lately he hath exercised us. nd to this Effect, Persons of Eminency (and all El-rs of the Kirk) not only ought to stir up themselves d Families to Diligence herein; but also to concur fectually, that in all other Families, where they have ower and Charge, the said Exercises be conscionably rformed.

XI. Besides the ordinary Duties in Families, which e above-mentioned, extaordinary Duties, both of Hu-miliation

miliation and Thanksgiving, are to be carefully perf
med in Families, when the Lord by extraordinary
casions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, that
should consider one another to provoke unto Love a
good Works; therefore, at all Times, and specially
this Time, wherein Profanity abounds, and Mocke
walking after their own Lusts, think it strange that
thers run not with them to the same excess of Riot;
very Member of this Kirk ought to stir up themselv
and one another, to the Duties of mutual Edification,
Instruction, Admonition, Rebuke; exhorting one anoth
to manifest the Grace of God, in denying Ungodline
and Worldly Lusts, and in living godly, Soberly a
Righteously in this present World, by comforting t
feeble-minded, and Praying with, or for one another
Which Duties respectively are to be performed upon sp
cial occasions offered by Divine Providence; As nam
ly, when under any Calamity, Cross, or great Di
ficulty, Counsel or Comfort is sought, or when an O
fender is to be reclaimed by private Admonition, and
that be not effectual, by joining one or two more in t
Admonition, according to the Rule of Christ: That
the Mouth of two or three Witnesses every Word ma
be established.

XIII. And because it is not given to every one to
speak a Word in Season to a wearied or distressed Con-
science, It is expedient, that a Person (in that Case
finding no Ease after the use of all ordinary Means, privat
and publick, have their Address to their own Pastor, o
some experienced Christian: But if the Person, trouble
in Conscience, be of that Condition, or of that Se
that Discretion, Modesty, or fear of Scandal, requiret
a godly, grave and secret Friend to be present wit
them in their said Address, it is expedient that such
Friend be present.

XIV. When Persons of diverse Families are brough
together by Divine Providence, being abroad upon their
particular Vocations, or any necessary Occasions; as they
would have the Lord their God with them whitherso-

ever

er they go, they ought to walk with God, and not glect the Duties of Prayer and Thankſgiving, but ke care that the ſame be performed by ſuch as the ompany ſhall judge fitteſt. And that they likewiſe ke heed that no corrupt Communication proceed out their Mouths, but that which is good, to the Uſe edifying, that it may miniſter Grace to the Hearers. The Drift and Scope of all theſe Directions is no other, ut that, upon the one Part, the Power and Practice f Godlineſs amongſt all the Miniſters and Members of is Kirk, according to their ſeveral Places and Vocaons, may be cheriſhed and advanced, and all Impiety nd mocking of religious Exerciſes ſuppreſſed: And upon he other Part, that, under the Name and Pretext of relious Exerciſes, no ſuch Meetings or Practices be allowed, s are apt to breed Error, Scandal, Schiſm, Contempt, or Miſ-regard of the publick Ordinances and Miniſters, or eglect of the Duties of particular Callings, or ſuch oher Evils as are the Works, not of the Spirit, but of the leſh, and are contrary to Truth and Peace.

A. KER.

POSTSCRIPT.

A Very learned and Godly Divine having bewailed the great Diſtractions, Corruptions *and* Diviſions *that are in the Church, he thus repreſents the* Cauſe *and* Cure: ‘Among others, a principal Cauſe ‘of theſe Miſchiefs, is the great and common Neglect of ‘the Governors of Families in the Diſcharge of that ‘Duty, which they owe to God for the Souls that are ‘under their Charge, eſpecially in teaching them the ‘Doctrine of Chriſtianity. Families are Societies that ‘muſt be ſanctified to God, as well as Churches: And ‘the Governors of them have as truly a Charge of the

‘Souls

'the Essentials of the Faith) yet their Understanding
'must have Time and Diligence to furnish them with such
'Knowledge, as must stablish them, and fortifie them
'against Deceits. Upon these, and many the like Conside-
'rations, we should entreat all Christian Families, to take
'more Pains in this necessary Work; and to get better
'acquainted with the Substance of Christianity. And
'to that End (taking along some moving Treatises to a-
'waken the Heart) I know not what Work should be fit-
'ter for their Use, than that compiled by the Assembly
'at *Westminster*: A Synod of as Godly, Judicious Di-
'vines (notwithstanding all the bitter Words which they
'have received from discontented and self-conceited
'Men) I verily think, as ever *England* saw; though
'they had the Unhappiness to be employed in Calami-
'tous Times, when the Noise of Wars did stop Men's
'Ears, and the Licentiousness of Wars did set every
'wanton Tongue and Pen at Liberty to reproach them;
'and the Prosecution and Event of these Wars, did ex-
'asperate partial discontented Men, to dishonour them-
'selves, by seeking to dishonour them. I dare say, if in the
'Days of old, when Councils were in Power and Ac-
'count, they had but such a Council of *Bishops*, as this of
'*Presbyters* was, the Fame of it for Learning and Holi-
'ness, and all ministerial Abilities, would with very
'great Honour have been transmitted to Posterity.

'I do therefore desire, that all Masters of Families
'would first study well this Work themselves, and then
'teach it their Children and Servants, according to their
'several Capacities: And if they once understand the
'Grounds of Religion, they will be able to read other
'Books more understandingly, and hear Sermons more
'profitably, and confer more judiciously, and hold fast the
'Doctrine of Christ more firmly, than ever they are like
'to do by any other Course; First, Let them read and
'learn the *Shorter Catechism*. And Next, The *Larger*.
'And Lastly, Read the *Confession of Faith*.

FINIS.

Assembly at *Edinburgh*, *July* 30, 1649. *Sess.* 30.

Act concerning Catechizing.

THE General Assembly taking to their serious Consideration, the great Darkness and Ignorance, wherein a great Part of this Kingdom lieth, together with the late solemn Engagement to use all Means for remedy thereof; do ordain every Minister, with Assistance of the Elders of their several Kirk-Sessions, to take Course, that in every House, where there is any who can read, there be at least one Copy of the *Shorter* and *Larger Catechisms*, *Confession of Faith*, and *Directory for Family Worship*; and do renew the Act of the Assembly *August* 30, 1639 *, for a Day of weekly Catechizing, to be constantly observed in every Kirk; and that every Minister so order their Catechetick Questions, as thereby the People (who do not conveen all at one Time, but by Turns, unto that Exercise) may, at every Diet, have the chief Heads of *Saving Knowledge*, in a short View presented unto them: And the Assembly considering, that notwithstanding of their former Act, these Diets of weekly Catechizing, are much slighted and neglected by many Ministers throughout this Kingdom; do therefore appoint and ordain every Presbytery, to take Trial of all the Ministers within their Bounds, once at least in the Half-year, whether they be careful to keep weekly Diets of Catechizing; and if they shall find any of their Number negligent herein, they shall admonish for the first Fault; and if, after such Admonition, they shall not amend, the Presbyteries, for the second Fault, shall rebuke them sharply; and if after such Rebuke they do not yet amend, they shall be suspended.

* *See Page* 52. *foregoing.*

Charles I. Parliament 2. Seſſ. 2. Act 16

Act anent the Catechiſms, Confeſſion of Faith, and Ratification thereof.

At *Edinburgh, February* 7, 1649.

THe Eſtates of Parliament, now preſently conveened in this ſecond Seſſion of the ſecond Triennial Parliament, by vertue of an Act of the Committee of Eſtates who had Power and Authority from the laſt Parliament for conveening the Parliament, having ſeriouſly conſidered the *Catechiſms*, viz. the *Larger* and *Shorter* ones with the *Confeſſion of Faith*, with three Acts of Approbation thereof, by the Commiſſioners of the General Aſſembly, preſented unto them by the Commiſſioners of the ſaid General Aſſembly; do ratifie and approve the ſaid *Catechiſms*, *Confeſſion of Faith*, and *Acts of Approbation* of the ſame, produced as it is; and ordains them to be recorded, publiſhed, and practiſed.

Marion Harvey

Her Book

THE

Confession of Faith,

Agreed upon by

The Assembly of Divines at *Westminster*, with the Assistance of the Commissioners from the CHURCH of *Scotland*,

As a Part of the Covenanted Uniformity in Religion betwixt the Churches of Christ in the Three Kingdoms of *Scotland*, *England* and *Ireland*.

WITH

An Act of the General Assembly of the Church of *Scotland*, *Anno* 1647, Approving the *Confession of Faith*.

Together with an Act of Parliament 1649, Ratifying and Establishing the same.

With Proofs from the Scripture.

EDINBURGH,
Printed by *Thomas Lumisden* and *John Robertson*,
MDCCXXV.

Assembly at Edinburgh, Aug. 27. 1647. *Sess.* 23.

Act Approving the Confession of Faith.

A *Confession* of *Faith* for the Kirks of God, in the Three Kingdoms, being the chiefest Part of that Uniformity in Religion, which, by the *Solemn League and Covenant*, we are bound to endeavour; and there being accordingly, a *Confession* of *Faith* agreed upon by the Assembly of Divines sitting at *Westminster*, with the Assistance of Commissioners, from the Kirk of *Scotland*; Which *Confession* was sent from our Commissioners at *London*, to the Commissioners of the Kirk met at *Edinburgh*, in *January* last, and hath been in this Assembly twice publickly read over, examined and considered; Copies thereof being also printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent Intimation was publickly made, to put in their Doubts and Objections, if they had any; and the said Confession being, upon due Examination thereof, found by the Assembly, to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And *lastly*, It being so necessary, and so much long'd for, that the said *Confession* be with all possible Diligence and Expedition, approved and established in both Kingdoms, as a principal Part of the intended Uniformity in Religion, and as a special Means for the more effectual suppressing of the many dangerous Errors and Heresies of these Times. The General Assembly doth therefore, after mature Deliberation, agree unto, and approve the said *Confession*, as to the Truth of the Matter (judging it to be most Orthodox, and grounded upon the Word of God) and also, as to the Point of Uniformity, agreeing, for our Part, that it be a common *Confession* of *Faith* for the Three Kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great Mercy, in

that

hat ſo excellent a *Confeſſion* of *Faith* is prepared, and hus far agreed upon in both Kingdoms, which we look pon, as a great ſtrengthning of the true reformed eligion, againſt the common Enemies thereof. But eſt our Intention and Meaning be in ſome Particulars iſunderſtood, it is hereby expreſly Declared and Proided, That the not mentioning in this *Confeſſion*, the everal Sorts of Eccleſiaſtical Officers and Aſſemblies, hall be no Prejudice to the Truth of Chriſt, in theſe Particulars, to be expreſſed fully in the *Directory* of *Government*. It is further Declared, That the Aſſembly inderſtandeth ſome Parts of the ſecond Article of the Thirty one Chapter, only of Kirks not ſettled, or conſtituted in Point of Government; And that although, in uch Kirks, a Synod of Miniſters, and other fit Perſons, nay be called by the Magiſtrates Authority and Nomination, without any other Call, to conſult and adviſe with, about Matters of Religion; and although likewiſe, the Miniſters of Chriſt, without Delegation from their Churches, may of themſelves, and by Vertue of their Office, meet together ſynodically in ſuch Kirks, not yet conſtituted; yet neither of theſe ought to be done, in Kirks conſtituted and ſettled: It being always free to the Magiſtrate to adviſe with Synods of Miniſters and Ruling-Elders, meeting upon Delegation from their Churches, either ordinarily, or being indicted by his Authority, occaſionally and *pro re nata*; it being alſo free to aſſemble together ſynodically, as well *pro re nata*, as at the ordinary Times, upon Delegation from the Churches, by the intrinſical Power received from Chriſt, as often as it is neceſſary for the Good of the Church, ſo to aſſemble, in caſe the Magiſtrate, to the Detriment of the Church, withhold or deny his Conſent, the Neceſſity of occaſional Aſſemblies being firſt remonſtrate unto him, by humble Supplication.

A. KER.

THE

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THE

THE CONFESSION of FAITH,

Agreed upon, by the Assembly of Divines at *Westminster*, examined and approved, *Anno* 1647, by the Church of *Scotland*. And ratified by Act of Parliament 1649.

CHAP. I.

Of the Holy Scripture.

ALTHOUGH the Light of Nature, and the Works of Creation and Providence, do so far manifest the Goodness, Wisdom, and Power of God, as to leave Men unexcusable *a*; yet are they not sufficient to give that Knowledge of God, and of his Will, which is necessary unto Salvation *b*. Therefore it pleased the Lord, at sundry Times, and in divers Manners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards, for the better preserving and propagating of the Truth, and for the more sure Establishment and Comfort of the Church, against the Corruption of the Flesh, and the Malice of Satan, and of the World, to commit the same wholly unto writing *d*: Which maketh the holy Scripture to be most necessary *e*; those former Ways of God's revealing his Will unto his People, being now ceased *f*.

II. Under

a *Rom.* 2. 14, 15. *Rom.* 1. 19, 20. *Psal.* 19. 1, 2, 3. *Rom.* 1. 32. with *Chap.* 2. 1. b 1 *Cor.* 1. 21. 1 *Cor.* 2. 13, 14. c *Heb.* 1. 1. d *Prov.* 22. 19, 20, 21. *Luke* 1. 3, 4. *Rom.* 15. 4. *Matth.* 4. 4, 7, 10. *Isai.* 8. 19, 20. e 2 *Tim.* 3. 15. 2 *Pet.* 1. 19. f *Heb.* 1. 1, 2.

II. Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Esther.
Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Songs.
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

Of the New Testament.

The Gospels according to
Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.

Paul's

aul's Epistles to the Romans.
. Corinthians.
I. Corinthians.
alatians.
phesians.
hilippians.
oloſſians.
. Theſſalonians.
I. Theſſalonians.
. To Timothy.
I. To Timothy.
To Titus.
To Philemon.
The Epistle to the Hebrews.
The Epist. of James.
The 1st Epist. of Peter.
The 2d. Epist. of Peter.
The first Epist. of John.
The 2d. Epist. of John.
The 3d. Epist. of John.
The Epistle of Jude.
The Revelation of John.

All which are given by Inspiration of God, to be the Rule of Faith and Life *g*.

g *Luke* 16. 29, 31. *Eph.* 2. 20. *Rev.* 22. 18, 19. 2*Tim.* 3. 16.

III. The Books commonly called *Apocrypha*, not being of Divine Inspiration, are no Part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made Use of, than other Humane Writings *h*.

h *Luke* 24. 27, 44. *Rom.* 3. 2. 2 *Pet.* 1. 21.

IV. The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man, or Church; but wholly upon God (who is Truth it self) the Author thereof: And therefore it is to be received, because it is the Word of God. *i*.

i 2 *Pet.* 1. 19, 21. 2 *Tim.* 3. 16. 1 *John* 5. 9. 1 *Thes.* 2. 13.

V. We may be moved and induced by the Testimony of the Church to an high and reverent Esteem of the Holy Scripture *k*. And the Heavenliness of the Matter

k 1 *Tim.* 3. 15.

ter, the Efficacy of the Doctrine, the Majesty of the Stile, the Consent of all the Parts, the Scope of the Whole, (which is, to give all Glory to God) the full Discovery it makes of the only Way of Man's Salvation, the many other incomparable Excellencies, and the intire Perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full Perswasion and Assurance of the infallible Truth, and Divine Authority thereof, is from the inward Work of the Holy Spirit, bearing Witness by and with the Word, in our Hearts *l*.

l 1 *John* 2. 20, 27. *John* 16. 13, 14. 1 *Cor.* 2. 10, 11, 12. *Isai.* 59. 21.

VI. The whole Counsel of God, concerning all Things necessary for his own Glory, Man's Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary Consequence may be deduced from Scripture; unto which nothing at any Time is to be added, whether by new Revelations of the Spirit, or Traditions of Men *m*. Nevertheless we acknowledge the inward Illumination of the Spirit of God to be necessary, for the saving Understanding of such Things as are revealed in the Word *n*: And that there are some Circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*.

m 2 *Tim.* 3. 15, 16, 17, *Gal.* 1. 8, 9. 2 *Thes.* 2. 2. n *John* 6. 45. 1 *Cor.* 2. 9, 10, 12. o 1 *Cor.* 11. 13, 14. 1 *Cor* 14. 26, 40.

VII. All Things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: Yet those Things, which are necessary to be known, believed and observed for Salvation, are so clearly propounded and opened in some Place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the Ordina-

ry

p 2 *Pet.* 3. 16.

Means, may attain unto a sufficient Understanding of em *q*.

q *Psal.* 119. 105, 130.

VIII. The Old Testament in *Hebrew* (which was the ative Language of the People of God of old) and the ew Testament in *Greek*, (which at the Time of the Vriting of it was most generally known to the Nations) eing immediately inspired by God, and by his singur Care and Providence kept pure in all Ages, are herefore Authentical *r*; so as, in all Controversies of eligion, the Church is finally to appeal unto them *s*. ut, because these original Tongues are not known to ll the People of God, who have Right unto, and Intest in the Scriptures, and are commanded, in the Fear f God, to read and search them *t*; therefore they are to e translated into the vulgar Language of every Nation nto which they come *u*, that the Word of God dwelling lentifully in all, they may worship him in an acceptale Manner *w*; and, through Patience and Comfort of he Scriptures, may have Hope *x*.

r *Mat.* 5. 18. s *Isa.* 8. 20. *Acts* 15. 15. *John.* 5. 39, 46. t *John* 5. 39. u 1 *Cor.* 14. 6, 9, 11, 12, 24, 27, 28. w *Col.* 3. 16. x *Rom.* 15. 4.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self; and therefore, when there is a Question about the true and full Sense of any Scripture (which is not manifold, but one) it must be searched and known by other Places that speak more clearly *y*.

y 2 *Pet.* 1. 20, 21. *Acts* 15. 15, 16.

X. The Supreme Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councels, Opinions of ancient Writers, Doctrines of Men, and private Spirits, are to be examined; and, in whose Sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture *z*.

CHAP.

z *Mat.* 22. 29, 31. *Eph.* 2. 20. with *Acts* 28. 25.

CHAP. II.

Of God, and of the Holy Trinity.

THERE is but one only *a*, living, and true God *b*; who is Infinite in Being and Perfection *c*, a most Pure Spirit *d*, invisible *e*, without Body, Parts *f*, or passions *g*, Immutable *h*, Immense *i*, Eternal *k*, Incomprehensible *l*, Almighty *m*, most Wise *n*, most Holy *o*, most Free *p*, most Absolute *q*, Working all Things according to the Counsel of his own Immutable and most Righteous Will *r*, for his own Glory *s*, most Loving *t*, Gracious, Merciful, Long-suffering, abundant in Goodness and Truth, forgiving Iniquity, Transgression, and Sin *u*, the Rewarder of them that diligently seek him *w*; and withal, most Just and Terrible in his Judgments *x*, hating all Sin *y*, and who will by no Means clear the Guilty *z*.

a *Deut.* 6. 4. 1 *Cor.* 8. 4, 6. b 1 *Thes.* 1. 9. *Jer.* 10. 10. c *Job* 11. 7, 8, 9. *Job* 26. 14. d *John* 4. 24. e 1 *Tim.* 1. 17. f *Deut.* 4. 15, 16. *John* 4. 24, with *Luke* 24. 39. g *Acts* 14. 11, 15. h *James* 1. 17. *Mal.* 3. 6. i 1 *Kings* 8. 27. *Jer.* 23. 23, 24. k *Psal.* 90. 2. 1 *Tim.* 1. 17. l *Psal.* 145. 3. m *Gen.* 17. 1. Rev. 4. 8. n *Rom.* 16. 27. o *Isai.* 6. 3. Rev. 4. 8. p *Psal.* 115. 3. q *Exod.* 3. 14. r *Eph.* 1. 11. s *Prov.* 16. 14. *Rom.* 11. 36. t 1 *John* 4. 8, 16. u *Exod.* 34. 6, 7. w *Heb.* 11. 6. x *Nehem.* 9. 32, 33. y *Psal.* 5. 5, 6. z *Nah.* 1. 2, 3. *Exod.* 34. 7.

II. God hath all Life *a*, Glory *b*, Goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself All-sufficient, not standing in need of any Creatures which he hath made *e*, nor deriving any Glory from them *f*, but only manifesting his own Glory, in, by

a *John* 5. 26. b *Acts* 7. 2. c *Psal.* 119. 68. d 1 *Tim.* 6. 15. *Rom.* 9. 5. e *Acts* 17. 24, 25. f *Job.* 22. 2, 3.

, unto, and upon them: He is the alone Fountain of Being, of whom, through whom, and to whom are Things *g*; and hath most sovereign Dominion over em, to do by them, for them, or upon them whatsoer himself pleaseth *h*. In his Sight all Things are o- n and manifest *i*, his Knowledge is infinite, infallible, d independent upon the Creature *k*, so as nothing is him contingent, or uncertain *l*. He is most Holy all his Counsels, in all his Works, and in all his ommands *m*. To him is due from Angels and Men, d every other Creature, whatsoever Worship, Ser- ce, or Obedience He is pleased to require of them *n*.

g *Rom.* 11. 36. h *Rev.* 4. 11. i *Tim.* 6. 15. *Dan.* 4. , 35. i *Heb.* 4. 13. k *Rom.* 11. 33, 34. *Psal.* 147. 5. *Acts* 15. 18. *Ezek.* 11 5. m *Psal.* 145. 17. *Rom.* 7. 12. *Rev.* 5. 12, 13, 14.

III. In the Unity of the God-head there be Three ersons, of one Substance, Power, and Eternity; God e Father, God the Son, and God the Holy Ghost *o*. he Father is of none, neither begotten, nor proceed- g: The Son is eternally begotten of the Father *p* e Holy Ghost eternally proceeding from the Father d the Son *q*.

1 *John* 5. 7. *Mat.* 3. 16, 17. *Mat.* 28. 19. 2 *Cor.* 13. 4. p *John* 1. 14, 18. q *John* 1. 15, 26. *Gal.* 4. 6.

CHAP. III.

Of GOD's Eternal Decree.

GOD from all Eternity did, by the most wise and holy Counsel of his own Will, freely, and unchange- bly ordain whatsoever comes to pass *a*: Yet so, as there-

a *Eph.* 1. 11. *Rom.* 11. 33. Heb. 6. 17. *Rom.* 9. 15, 18.

thereby neither is God the Author of Sin *b*, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of second Causes taken away, but rather established *c*.

b *Jam.* 1. 13. 17. 1 *John* 1. 5. c *Acts* 2. 23. *Mat.* 17. 12. *Acts* 4. 27, 28. *Joh.* 19. 11. *Prov.* 16. 33.

II. Although God knows whatsoever may, or can come to pass upon all supposed Conditions *d*, yet hath he not decreed any Thing, because he fore-saw it as future, or as that which would come to pass upon such Conditions *e*.

d *Acts* 15. 18. 1 *Sam.* 23. 11, 12. *Mat.* 11. 21, 23 e *Rom.* 9. 11, 13, 16, 18.

III. By the Decree of God, for the Manifestation of his Glory, some Men and Angels *f* are predestinated unto everlasting Life, and others fore-ordained to everlasting Death *g*.

f 1 *Tim.* 5. 21. *Mat.* 25. 41. g *Rom.* 9. 22, 23. *Eph.* 1. 5, 6. *Prov.* 16. 4.

IV. These Angels and Men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their Number is so certain, and definite, that it cannot be either encreased, or diminished *h*.

h 2 *Tim.* 2. 19. *John* 13. 18.

V. Those of Mankind that are predestinated unto Life, God, before the Foundation of the World was laid, according to his eternal and immutable Purpose, and the secret Counsel and good Pleasure of his Will, hath chosen, in Christ, unto everlasting Glory *i*, out of his meer free Grace and Love, without any Fore-sight of Faith, or good Works, or Perseverance in either of them, or any other Thing in the Creature, as Conditions, or Causes moving him thereunto *k*, and all to the Praise of his glorious Grace *l*.

i *Eph.* 1. 4, 9, 11. *Rom.* 8. 30. 2 *Tim.* 1. 9. 1 *Thes.* 5. 9. k *Rom.* 9. 11, 13, 16. *Eph.* 1. 4, 9. l *Eph.* 1. 6, 12.

VI. As God hath appointed the Elect unto Glory, so hath he, by the eternal and most free Purpose of his Will,

Will, fore-ordained all the Means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due Season; are justified, adopted, sanctified *o*, and kept by his Power through Faith unto Salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*.

m 1 *Pet.* 1. 2. *Eph.* 1. 4, 5. *Eph.* 2. 10. 2 *Thess.* 2. 13. 1 *Thess.* 5. 9, 10. *Tit.* 2. 14. o *Rom.* 8. 30. *Eph.* 1. 5. *Thess.* 2. 13. p 1 *Pet.* 1. 5. q *John* 17. 9. *Rom.* 8. 3. to the End. *John* 6. 64, 65. *John* 10. 26. *John* 8. 47. *John* 2. 19.

VII. The rest of Mankind, God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth, or withholdeth Mercy, as he pleaseth, for the Glory of his Sovereign Power over his Creatures, to pass by; and to ordain them to Dishonour and Wrath, for their Sin, to the Praise of his glorious Justice *r*.

r *Mat.* 11. 25, 26. *Rom.* 9. 17, 18, 21, 22. 2 *Tim.* 2. 19, 20. *Jude*, v. 4. 1 *Pet.* 2. 8.

VIII. The Doctrine of this high Mystery of Predestination, is to be handled with special Prudence and Care *s*, that, Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may, from the Certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford Matter of Praise, Reverence, and Admiration of God *u*, and of Humility, Diligence, and abundant Consolation to all that sincerely obey the Gospel *w*.

s *Rom.* 9. 20. *Rom.* 11. 33. *Deut.* 29. 29. t 2 *Pet.* 1. 10. u *Eph.* 1. 6. *Rom.* 11. 33. w *Rom.* 11. 5, 6. 20. 2 *Pet.* 1. 10. *Rom.* 8. 33. *Luke* 10. 20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the Manifestation of the Glory of his eternal Power, Wisdom, and Goodness *b*, in the Beginning, to create, or make of nothing, the World, and all Things therein, whether visible or invisible, in the Space of six Days, and all very good *c*

a *Heb.* 1. 2. *John* 1. 2, 3. *Gen.* 1. 2. *Job* 26. 13. *Job* 33. 4. b *Rom.* 1. 20. *Jer.* 10. 12. *Psal.* 104. 24. *Psal.* 33. 5, 6. c *Gen.* 1. chap. *Heb.* 11. 3. *Col.* 1. 16. *Acts* 17. 24.

II. After God had made all other Creatures, he created Man, Male and Female *d*, with reasonable and immortal Souls *e*, indued with Knowledge, Righteousness, and true Holiness, after his own Image *f*, having the Law of God written in their Hearts *g*, and Power to fulfil it *h*; and yet under a Possibility of transgressing, being left to the Liberty of their own Will, which was subject unto Change *i*. Beside this Law written in their Hearts, they received a Command, not to eat of the Tree of the Knowledge of Good and Evil, which while they kept, they were happy in their Communion with God *k*, and had Dominion over the Creatures *l*.

d *Gen.* 1. 27. e *Gen.* 2. 7. with *Eccles.* 12. 7. & *Luke* 23. 43. & *Mat.* 10. 28. f *Gen.* 1. 26. *Col* 3. 10. *Eph.* 4. 24. g *Rom.* 2. 14, 15. h *Eccles.* 7. 29. i *Gen.* 3. 6. *Eccles.* 7. 29. k *Gen.* 2. 17. *Gen.* 3. 8, 9, 10, 11, 23. l *Gen.* 1. 26, 28.

CHAP. V.

Of Providence.

GOD, the great Creator of all Things, doth uphold & direct, dispose, and govern all Creatures, Actions, and

a *Heb.* 1. 3.

nd Things *b*, from the greatest even to the least *c*, by s most wise and holy Providence *d*, according to his fallible Fore-knowledge *e*, and the free, and immu- ble Counsel of his own Will *f*, to the Praise of the Glo- of his Wisdom, Power, Justice, Goodness, and Mer- *g*.

b *Dan.* 4. 34, 35. *Psal.* 135. 6. *Acts* 17. 25, 26, 28. *b* 38, 39, 40, 41, Chapters. c *Mat.* 10. 29, 30, . d *Prov.* 15. 3. *Psal.* 104. 24. *Psal* 145. 17. e *Acts* . 18. *Psal.* 94. 8, 9, 10, 11. f *Eph.* 1. 11. *Psal.* 33. , 11. g *Isa.* 63. 14. *Eph.* 3. 10. *Rom.* 9. 17. *Gen.* 45. *Psal* 145. 7.

II. Although, in Relation to the Fore-knowledge and ecree of God, the first Cause, all Things come to pass mutably, and infallibly *h*: Yet, by the same Provi- nce, he ordereth them to fall out, according to the ature of second Causes, either necessarily, freely, or ntingently *i*.

h *Acts* 2. 23. i *Gen.* 8. 22. *Jer.* 31. 35. *Exod.* 21. . with *Deut.* 19. 5. 1 *Kings* 22. 28, 34. *Isa.* 10. 6, 7.

III. God, in his ordinary Providence, maketh Use of eans *k*, yet is free to work without *l*, above *m*, and ainst them at his Pleasure *n*.

k *Acts* 27. 31, 44. *Isa.* 55. 10, 11. *Hos.* 2. 21, 22. *Hos.* 1. 7. *Mat.* 4. 4. *Job* 34. 10. m *Rom.* 4. 19, , 21. n 2 *Kings* 6. 6. *Dan.* 3. 27.

IV. The almighty Power, unsearchable Wisdom, and finite Goodness of God, so far manifest themselves in s Providence, that it extendeth it self even to the first ll, and all other Sins of Angels and Men *o*, and that t by a bare Permission *p*; but such as hath joined with a most wise and powerful Bounding *q*, and otherwise dering, and governing of them, in a manifold Dispen- ion, to his own holy Ends *r*: Yet so, as the Sinfulness

o *Rom.* 11. 32, 33, 34. 2 *Sam.* 24. 1. With 1 *Chron.* . 1. 1 *Kings* 22. 22, 23. 1 *Chron.* 10. 4, 13, 14. 2 *Sam.* . *Acts* 2. 23. *Acts* 4. 27, 28. p *Acts* 14. 16. *Psal.* 76. 10. 2 *Kings* 19. 28. r *Gen.* 50. 20. *Isa.* 10. 7, 12.

thereof proceedeth only from the Creature, and not from God, who, being most holy and righteous, neither is, nor can be the Author or Approver of Sin *s*.

s *James* 1. 13, 14, 17. 1 *John* 2. 16. *Psal.* 50. 21.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a Season his own Children to manifold Temptations, and the Corruption of their own Hearts, to chastise them for their former Sins, or to discover unto them the hidden Strength of Corruption, and Deceitfulness of their Hearts, that they may be humbled *t*; and to raise them to a more close and constant Dependence for their Support upon himself, and to make them more watchful against all future Occasions of Sin, and for sundry other just and holy Ends *u*.

t 2 *Chron.* 32. 25, 26, 31. 2 *Sam.* 24. 1. u 2 *Cor.* 12. 7, 8, 9. *Psal.* 73. throughout. *Psal.* 77. 1, 10, 12. *Mark* 14. 66. to the End. with *John* 21. 15, 16, 17.

VI. As for those wicked and ungodly Men, whom God, as a righteous Judge, for former Sins, doth blind and harden *w*, from them he not only withholdeth his Grace, whereby they might have been inlightned in their Understandings, and wrought upon in their Hearts *x*; but sometimes also withdraweth the Gifts which they had *y*, and exposeth them to such Objects as their Corruption makes Occasion of Sin *z*: And withal, gives them over to their own Lusts, the Temptations of the World, and the Power of Satan *a*; whereby it comes to pass that they harden themselves, even under those Means which God useth for the softning of others *b*.

w *Rom.* 1. 24, 26, 28. *Rom.* 11. 7, 8. x *Deut.* 29. 4. y *Mat.* 13. 12. *Mat.* 25. 29. z *Deut.* 2. 30. 2 *Kings* 8. 12, 13. a *Psal.* 81. 11, 12. 2 *Thess.* 2. 10, 11, 12. b *Exod.* 7. 3. with *Exod.* 8. 15, 32. 2 *Cor.* 1. 15, 16. *Isa.* 8. 14. 1 *Pet.* 2. 7, 8. *Isa.* 6. 9, 10. with *Acts* 28. 26, 27.

VII. As the Providence of God doth, in general, reach to all Creatures; so after a most special Manner, it taketh Care of his Church, and disposeth all Things to the Good thereof *c*. CHAP.

c 1 *Tim.* 4. 10. *Amos* 9. 8, 9. *Rom.* 8. 28. *Isa.* 43. 3, 4, 5, 14.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

OUR first Parents, being seduced by the Subtilty and Temptation of Satan, sinned in eating the forbidden Fruit *a*. This their Sin, God was pleased, according to his wise and holy Counsel, to permit, having purposed to order it to his own Glory *b*.

a *Gen.* 3, 13. 2 *Cor.* 11. 3. b *Rom.* 11. 32.

II. By this Sin they fell from their original Righteousness and Communion with God *c*, and so became dead in Sin *d*, and wholly defiled in all the Faculties and Parts of Soul and Body *e*.

c *Gen.* 3. 6, 7, 8. *Eccles.* 7. 29. *Rom.* 3. 23. d *Gen.* 2. 17. *Eph.* 2. 1. e *Tit.* 1. 15. *Gen.* 6. 5. *Jer.* 17. 9. *Rom.* 3. 10, to 19.

III. They being the Root of all Mankind, the Guilt of this Sin was imputed *f*, and the same Death in Sin, and corrupted Nature, conveyed to all their Posterity descending from them by ordinary Generation *g*.

f *Gen.* 1. 27, 28. and *Gen.* 2. 16, 17. and *Acts* 17. 26. with *Rom.* 5. 12, 15, 16, 17, 18, 19. and 1 *Cor.* 15. 21, 22, 45, 49. g *Psal.* 51 5. *Gen.* 5. 3. *Job* 14. 4. *Job* 15. 14.

IV. From this original Corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all Evil *i*, do prodceed all actual Transgressions *k*.

h *Rom.* 5. 6. *Rom.* 8. 7. *Rom.* 7. 18. *Col.* 1. 21. i *Gen.* 6. 5. *Gen.* 8. 21. *Rom.* 3. 10, 11, 12. k *James* 1. 14, 15. *Eph.* 2. 2, 3. *Mat.* 15. 19.

V. This Corruption of Nature, during this Life, doth remain in those that are regenerated *l*: And, although it be, through Christ, pardoned, and mortified; yet both it self, and all the Motions thereof, are truly and properly Sin *m*.

l 1 *John* 1. 8, 10. *Rom.* 7. 14, 17, 18, 23. *James* 3. 2. *Prov.* 20. 9. *Eccles.* 7. 20. m *Rom.* 7. 5, 7, 8, 25. *Gal.* 5. 17.

VI. Every Sin, both original and actual, being a Transgression of the righteous Law of God, and contrary thereunto *n*, doth, in its own Nature, bring Guilt upon the Sinner *o*, whereby he is bound over to the Wrath of God *p*, and Curse of the Law *q*, and so made subject to Death *r*, with all Miseries spiritual *s*, temporal *t*, and eternal *u*.

n 1 *John* 3. 4. o *Rom.* 2. 15. *Rom.* 3. 9, 19. p *Eph.* 2. 3. q *Gal.* 3. 10. r *Rom.* 6. 23. s *Eph.* 4. 18. t *Rom.* 8. 20. *Lam.* 3. 39. u *Matth.* 25. 41. 2 *Thess.* 1. 9.

CHAP. VII.

Of God's Covenant with Man.

THE Distance beween God and the Creature is so great, that although reasonable Creatures do owe Obedience to him as their Creator, yet they could never have any Fruition of him as their Blessedness and Reward, but by some voluntary Condescension on God's Part, which he hath been pleased to express by way of Covenant *a*.

a *Isai.* 40. 13, 14, 15, 16, 17. *Job* 9. 32, 33. 1 *Sam* 2. 25. *Psal.* 113. 5, 6. *Psal.* 100. 2, 3. *Job* 22. 2, 3. *Job* 35. 7, 8. *Luke* 17. 10. *Acts* 17. 24, 25.

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to *Adam*, and in him to his Posterity *c*, upon Condition of perfect and personal Obedience *d*.

b *Gal.* 3. 12. c *Rom.* 10. 5. *Rom.* 5. 12. to 20. d *Gen.* 2. 17. *Gal.* 3. 10.

III. Man, by his Fall, having made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace:

e *Gal.* 3. 21. *Rom.* 8. 3. *Rom.* 3. 20, 21. *Gen.* 3. 15. *Isai.* 42. 6.

Grace: Wherein he freely offereth unto Sinners, Life and Salvation by Jesus Christ, requiring of them Faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to believe *g*.

f *Mark* 16. 15, 16. *John* 3. 16. *Rom.* 10. 6, 9. *Gal.* 3. 11. g *Ezek.* 36. 26, 27. *John* 6. 44, 45.

IV. This Covenant of Grace is frequently set forth in the Scripture, by the Name of a Testament, in Reference to the Death of Jesus Christ the Testator, and to the everlasting Inheritance, with all Things belonging to it, therein bequeathed *h*.

h *Heb.* 9. 15, 16, 17. *Heb.* 7. 22. *Luke* 22. 20. 1 *Cor.* 11. 25.

V. This Covenant was differently administred in the Time of the Law, and in the Time of the Gospel *i*: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the *Jews*, all fore-signifying Christ to come *k*, which were, for that Time, sufficient and efficacious, through the Operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full Remission of Sins, and eternal Salvation; And is called, the Old Testament *m*.

i 2 *Cor.* 3. 6, 7, 8, 9. k *Heb.* 8, 9, 10 Chapters. *Rom.* 4. 11. *Col.* 2. 11, 12. 1 *Cor.* 5. 7. l 1 *Cor.* 10. 1, 2, 3, 4. *Heb.* 11. 13. *John* 8. 56. m *Gal.* 3. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the Substance *n* was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments of Baptism, and the Lord's Supper *o*. Which, though fewer in Number, and administred with more Simplicity, and less outward Glory; yet, in them, it is held forth in more Fulness, Evidence, and spiritual Efficacy *p*, to all Nations, both *Jews*

n *Col.* 2. 17. o *Matth.* 28. 19, 20. 1 *Cor.* 11. 23, 24. p *Heb.* 12. 22. to 28. *Jer.* 31. 33, 34.

Jews and *Gentiles* *q*; and is called the New Testament *r*. There are not therefore Two Covenants of Grace, differing in Substance, but One and the same, under various Dispensations *s*.

q *Matth.* 28. 19. *Eph.* 2. 15, 16, 17, 18, 19. r *Luke* 22. 20. s *Gal.* 3. 14, 16. *Rom.* 3. 21, 22, 23, 30. *Psal.* 32. 1. with *Rom.* 4. 3, 6, 16, 17, 23, 24. *Heb.* 13. 8. *Acts* 15. 11.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternal Purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*; the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all Things *f*, and Judge of the World *g*: Unto whom he did from all Eternity give a People, to be his Seed *h*, and to be by him in Time Redeemed, Called, Justified, Sanctified, and Glorified *i*.

a *Isai.* 42. 1. 1 *Pet.* 1. 19, 20. *John* 3. 16. 1 *Tim.* 2. 5. b *Acts* 3. 22. c *Heb.* 5. 5, 6. d *Psal.* 2. 6. *Luke* 1. 33. e *Eph.* 5. 23. f *Heb.* 1. 2. g *Acts* 17. 31. h *John* 17. 6. *Psal.* 22. 30. *Isai.* 53. 10. i 1 *Tim.* 2. 6. *Isai.* 55. 4, 5. 1 *Cor.* 1. 30.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one Substance, and equal with the Father; did, when the Fulness of Time was come, take upon him Man's Nature *k*, with all the essential Properties, and common Infirmities thereof, yet without Sin *l*: Being conceived by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, of

k *John* 1. 1, 14. 1 *John* 5. 20. *Phil.* 2. 6. *Gal.* 4. 4. l *Heb.* 2. 14, 16, 17. *Heb.* 4. 15.

of her Substance *m*. So that two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion *n*. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

m *Luke* 1. 27, 31, 35. *Gal.* 4. 4. n *Luke* 1. 35. *Col.* 2. 9. *Rom.* 9. 5. 1 *Pet.* 3. 18. 1 *Tim.* 3. 16. o *Rom.* 1. 3, 4. 1 *Tim.* 2. 5.

III. The Lord Jesus, in his humane Nature thus united to the Divine, was sanctified and anointed with the Holy Spirit above Measure *p*, having in him all the Treasures of Wisdom and Knowledge *q*: In whom, it pleased the Father, that all Fulness should dwell *r*: To the End, that being Holy, Harmless, Undefiled, and full of Grace and Truth *s*, he might be thorowly furnished to execute the Office of a Mediator and Surety *t*. Which Office he took not unto himself, but was thereunto called by his Father *u*, who put all Power and Judgment into his Hand, and gave him Commandment to execute the same *w*.

p *Psal.* 45. 7. *John* 3. 34. q *Col.* 2. 3. r *Col.* 1. 19. s *Heb.* 7. 26. *John* 1. 14. t *Acts* 10. 38. *Heb.* 12. 24. *Heb.* 7. 22. u *Heb.* 5. 4, 5. w *John* 5. 22, 27. *Matth.* 28. 18. *Acts* 2. 36.

IV. This Office, the Lord Jesus did most willingly undertake *x*: Which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous Torments immediately in his Soul *a*, and most painful Sufferings in his Body *b*: Was crucified, and died *c*: Was buried, and remained under the Power of Death; yet saw no Corruption *d*. On the third Day he arose from the Dead *e*, with the same

x *Psal.* 40. 7, 8. with *Heb.* 10. 5, to 11. *John* 10. 18. *Phil.* 2. 8. y *Gal.* 4. 4. z *Matth.* 3. 15. *Matth.* 5. 17. a *Matth.* 26. 37, 38. *Luke* 22. 44. *Matth.* 27. 46. b *Matth.* 26, 27 Chapters. c *Phil.* 2. 8. d *Acts* 2. 23, 24, 27. & *Acts* 13. 37. *Rom.* 6. 9. e 1 *Cor.* 15. 3, 4.

same Body in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the Right-hand of his Father *g*, making Intercession *h*, and shall return to judge Men and Angels, at the End of the World *i*.

f *John* 20. 25, 27. g *Mark* 16. 19. h *Rom.* 8. 34. *Heb.* 9. 24. *Heb.* 7. 25. i *Rom.* 14. 9, 10. *Acts* 1. 11. *Acts* 10. 42. *Matth.* 13. 40, 41, 42. *Jude*, v. 6. 2 *Pet.* 2. 4.

V. The Lord Jesus, by his perfect Obedience, and Sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*; and purchased, not only Reconciliation, but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k *Rom.* 5. 19. *Heb.* 9. 14, 16. *Heb.* 10. 4. *Eph.* 5. 2. *Rom.* 3. 25, 26. l *Dan.* 9. 24, 26. *Col.* 1. 19, 20. *Eph.* 1. 11, 14. *John* 17. 2. *Heb.* 9. 12, 15.

VI. Although the Work of Redemption was not actually wrought by Christ till after his Incarnation, yet the Vertue, Efficacy, and Benefits thereof, were communicated unto the Elect, in all Ages successively from the Beginning of the World, in, and by those Promises, Types, and Sacrifices, wherein he was revealed and signified to be the Seed of the Woman which should bruise the Serpent's Head, and the Lamb slain from the Beginning of the World, being Yesterday, and to Day, the same, and for ever *m*.

m *Gal.* 4. 4, 5. *Gen.* 3. 15. *Rev.* 13. 8. *Heb.* 13. 8.

VII. Christ, in the Work of Mediation, acteth according to both Natures, by each Nature doing that which is proper in it self *n*: Yet, by Reason of the Unity of the Person, that which is proper to one Nature is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

n *Heb.* 9. 14. 1 *Pet.* 3. 18. o *Acts* 20. 28. *John* 3. 13. 1 *John* 3. 16.

VIII. To all those, for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and

nd communicate the same *p*, making Intercession for nem *q*, and revealing unto them, in, and by the Word, he Mysteries of Salvation *r*; effectually perswading hem by his Spirit, to believe, and obey; and gover- ing their Hearts by his Word and Spirit *s*; overcom- ng all their Enemies by his Almighty Power and Wis- om, in such Manner, and Ways, as are most consonant o his wonderful aud unsearchable Dispensation *t*.

p *John* 6. 37, 39. *John* 10. 15, 16. q 1 *John* 2. 1, 2. *Rom.* 8. 34. r *John* 15. 13, 15. *Eph.* 1. 7, 8, 9. *John* 7. 6. s *John* 14. 16. *Heb.* 12. 2. 2 *Cor.* 4. 13. *Rom.* . 9, 14. *Rom.* 15. 18, 19. *John* 17. 17. t *Psal.* 110. 1. *Cor.* 15. 25, 26. *Mal.* 4. 2, 3. *Col.* 2. 15.

CHAP. IX.

Of Free-will.

GOD hath indued the Will of Man, with that natural Liberty, that it is neither forced, nor y any absolute Necessity of Nature, determined to ood or Evil *a*.

a *Matth.* 17. 12. *James* 1. 14. *Deut.* 30. 19.

II. Man, in his State of Innocency, had Freedom, nd Power, to Will, and to Do that which was Good, d Well-pleasing to God *b*; but yet mutably, so that e might fall from it *c*.

b *Eccles.* 7. 29. *Gen.* 1. 26. c *Gen.* 2. 16, 17. *Gen.* . 6.

III. Man, by his Fall into a State of Sin, hath wholly ost all Ability of Will to any spiritual Good accompa- ying Salvation *d*: So as, a natural Man, being alto- ether averse from that Good *e*, and dead in Sin *f*, is ot able, by his own Strength, to convert himself, or o prepare himself thereunto *g*. IV. When

d *Rom.* 5. 6. *Rom.* 8. 7. *John* 15. 5. e *Rom.* 3. 10, 2. f *Eph.* 2. 1, 5. *Col.* 2. 13. g *John* 6. 44, 65. *Eph.* . 2, 3, 4, 5. 1 *Cor.* 8. 14. *Titus* 3. 3, 4, 5.

IV. When God converts a Sinner, and translates him into the State of Grace; he freeth him from his natural Bondage under Sin *h*; and by his Grace alone, enables him freely to Will, and to Do that which is spirituall Good *i*; yet so, as that, by Reason of his remaining Corruption, he doth not, perfectly, nor only, Will that which is Good, but doth also Will that which is Evil *k*.

h *Col.* 1. 13. *John* 8. 34, 36. i *Phil.* 2. 13. *Rom.* 6. 18, 22. k *Gal.* 5. 17. *Rom.* 7. 15, 18, 19, 21, 23.

V. The Will of Man is made perfectly, and immutably free to Good alone, in the State of Glory only *l*.

l *Eph.* 4. 13. *Heb.* 12. 23. 1 *John* 3. 2. *Jude* v. 24.

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto Life, and those only, he is pleased, in his appointed and accepted Time, effectually to call *a*, by his Word and Spirit *b*, out of that State of Sin and Death, in which they are by Nature, to Grace and Salvation by Jesus Christ *c*; inlightning their Minds, spiritually and savingly to understand the Things of God *d*; taking away their Heart of Stone, and giving unto them an Heart of Flesh *e*; renewing their Wills, and, by his Almighty Power, determining them to that which is Good *f*, and effectually drawing them to Jesus Christ *g*: Yet so, as they come most freely, being made willing by his Grace *h*. II. This

a *Rom.* 8. 30. *Rom.* 11. 7. *Eph.* 1. 10, 11. b 2 *Thess.* 2. 13, 14. 2 *Cor.* 3. 3, 6. c *Rom.* 8. 2. *Eph.* 2. 1, 2, 3, 4, 5. 2 *Tim.* 1. 9, 10. d *Acts* 26. 18. 1 *Cor.* 2. 10, 12. *Eph.* 1. 17, 18. e *Ezek.* 36. 26. f *Ezek.* 11. 19. *Phil.* 2. 13. *Deut.* 30. 6. *Ezek.* 36. 27. g *Eph.* 1. 19. *John* 6. 44, 45. h *Cant.* 1. 4. *Psal.* 110. 3. *John* 6. 37. *Rom.* 6. 16, 17, 18.

. This effectual Call is of God's free, and special
ce alone; not from any Thing foreseen in Man *i*,
is altogether passive therein, until, being quickned
renewed by the holy Spirit *k*, he is thereby enabled
nswer this Call, and to imbrace the Grace offered,
conveyed in it *l*.

2 *Tim.* 1. 9. *Titus* 3. 4, 5. *Eph.* 2. 4, 5, 8, 9.
. 9. 11. k 1 *Cor.* 2. 14. *Rom.* 8. 7. *Eph.* 2. 5. l *John*
7. *Ezek.* 36. 27. *John* 5. 25.

I. Elect Infants, dying in Infancy, are regenerated,
saved by Christ, through the Spirit *m*, who work-
when, and where, and how he pleaseth *n*: So also
all other elect Persons who are uncapable of being
wardly called by the Ministry of the Word *o*.

1 *Luke* 18. 15, 16. & *Acts* 2. 38, 39. & *John* 3. 3,
& 1 *John* 5. 12. & *Rom.* 8. 9. compared. n *John*
o 1 *John* 5. 12. *Acts* 4. 12.

V. Others, not elected, although they may be called
the Ministry of the Word *p*, and may have some
mon Operations of the Spirit *q*, yet they never
y come to Christ, and therefore cannot be saved *r*:
ch less can Men, not professing the Christian Reli-
n, be saved in any other Way whatsoever, be they
er so diligent to frame their Lives according to the
ht of Nature, and the Law of that Religion they do
fess *s*. And, to assert and maintain, that they may,
very pernicious, and to be detested *t*.

Matth. 22. 14. q *Matth.* 7. 22. *Matth.* 13. 20, 21.
b. 6. 4, 5. r *John* 6. 64, 65, 66. *John* 8. 24. s *Acts*
2. *John* 14. 6. *Eph.* 2. 12. *John* 4. 22. *John* 17. 3.
John v. 9, 10, 11. 1 *Cor.* 16. 22. *Gal.* 1. 6, 7, 8.

CHAP. XI.

CHAP. XI.

Of Justification.

THOSE whom God effectually calleth, he also freely justifieth *a*: Not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as righteous; not for any Thing wrought in them, or done by them, but for Christ's Sake alone; nor, by imputing Faith itself, the Act of Believing, or any other evangelical Obedience, to them, as their Righteousness; but, by imputing the Obedience and Satisfaction of Christ unto them *b*, they receiving, and resting on him and his Righteousness by Faith; which Faith they have, not of themselves, it is the Gift of God *c*.

a *Rom.* 8. 30. *Rom.* 3. 24. b *Rom.* 4. 5, 6, 7, 8. 2 *Cor.* 5. 19, 21. *Rom.* 3. 22, 24, 25, 27, 28. *Titus* 3. 5, 7. *Eph.* 1. 7. *Jer.* 23. 6. 1 *Cor.* 1. 30, 31. *Rom.* 5. 17, 18, 19. c *Acts* 10. 44. *Gal.* 2. 16. *Phil.* 3. 9. *Acts* 13. 38, 39. *Eph.* 2. 7, 8.

II. Faith, thus receiving and resting on Christ and his Righteousness, is the alone Instrument of Justification *d*; yet is it not alone in the Person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, but worketh by Love *e*.

d *John* 1. 12. *Rom.* 3. 28. *Rom.* 5. 1. e *James* 2. 17, 22, 26. *Gal.* 5. 6.

III. Christ, by his Obedience and Death, did fully discharge the Debt of all those that are thus justified, and did make a proper, real, and full Satisfaction to his Father's Justice in their Behalf *f*. Yet, in as much as he was given by the Father, for them *g*; and, his Obedience and Satisfaction accepted in their stead *h*; and, both freely,

f *Rom.* 5. 8, 9, 10, 19. 1 *Tim.* 2. 5, 6. *Heb.* 10. 10, 14. *Dan.* 9. 24, 26. *Isa.* 53. 4, 5, 6, 10, 11, 12. g *Rom.* 8. 32. h 2 *Cor.* 5. 21. *Mat.* 3. 17. *Eph.* 5. 2.

y, not for any Thing in them; their Justification is of free Grace *i*; that, both the exact Justice, and Grace of God, might be glorified in the Justificati- of Sinners *k*.

Rom. 3. 24. *Eph.* 1. 7. k *Rom.* 3. 26. *Eph.* 2. 7.

V. God did, from all Eternity, decree to justifie all Elect *l*; and Christ did, in the Fulness of Time, die their Sins, and rise again for their Justification *m*: ertheless, they are not justified, until the holy Spi- oth, in due Time, actually apply Christ unto them *n*.

Gal. 3. 8. 1 *Pet.* 1: 2, 19, 20. *Rom.* 8: 30. m *Gal.* 1 *Tim.* 2: 6: *Rom.* 4: 25: n *Col.* 1: 21, 22: *Gal.* 2: *Tit.* 3: 4, 5, 6, 7.

. God doth continue to forgive the Sins of those that Justified *o*: And, although they can never fall from State of Justification *p*; yet, they may, by their Sins, under God's fatherly Displeasure, and not have the ht of his Countenance restored unto them, until they nble themselves, confess their Sins, beg Pardon, and w their Faith and Repentance *q*.

Mat. 6: 12: 1 *John* 1: 7, 9. 1 *John* 2: 1, 2. p *Luke* 32: *John* 10: 28: *Heb.* 10. 14. q *Psal.* 89: 31, 32, *Psal.* 51: 7, 8, 9, 10, 11, 12: *Psal.* 32: 5: *Mat.* 26: 1 *Cor.* 11: 30, 32: *Luke* 1: 20.

I. The Justification of Believers, under the old tament, was, in all these Respects, one and the same h the Justification of Believers under the new Te- ient *r*.

Gal. 3: 9, 13, 14: *Rom.* 4: 22, 23, 24. *Heb.* 13: 8.

CHAP. XII.

Of Adoption.

LL those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make Partakers of Grace of Adoption *a*; by which they are taken into the

Eph. 1: 5. *Gal.* 4: 4, 5.

the Number, and enjoy the Liberties and Privileges the Children of God *b*, have his Name put upon them receive the Spirit of Adoption *d*, have Access to t Throne of Grace with Boldness *e*, are enabled to cr Abba, Father *f*; are pitied *g*, protected *h*, provide for *i*, and chastned by him, as by a Father *k*; yet nev cast off *l*, but sealed to the Day of Redemption *m*, a inherit the Promises *n*, as Heirs of everlasting Salv tion *o*.

b *Rom.* 8. 17. *John* 1: 12. c *Jer.* 14: 9: 2 *Cor.* 6: 18: Re 3. 12. d *Rom.* 8: 15. e *Eph.* 3: 12: *Rom.* 5: 2. f *Gal.* 4: g *Psal.* 103: 13. h *Prov.* 14: 26. i *Mat.* 6: 30, 32: 1 *Pet* 5: 7. k *Heb.* 12: 6. l *Lam.* 3: 31. m *Eph.* 4: 30 n *Heb.* 6: 12. o 1 *Pet.* 1. 3, 4. *Heb.* 1: 14.

CHAP. XIII.

Of Sanctification.

THEY who are effectually called, and regenerated having a new Heart, and a new Spirit created in them; are further sanctified really and personally through the Vertue of Christ's Death and Resurrection *a*, by his Word and Spirit dwelling in them *b*; the Dominion of the whole Body of Sin is destroyed *c*, and the several Lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving Graces *e*, to the Practice of true Holiness, without which no Man shall see the Lord *f*.

a 1 *Cor.* 6: 11: *Acts* 20: 32: *Phil.* 3: 10: R*om.* 6: 5, b *John* 17: 17: *Eph.* 5: 26: 2 *Thess.* 2: 13. c R*om.* 6: 14. d *Gal.* 5: 24: R*om.* 8: 13. e *Col.* 1: 11: *Eph.* 3: 1 17, 18, 19. f 2 *Cor.* 7: 1: *Heb.* 12: 14.

II. This Sanctification is throughout, in the whole Man *g*; yet imperfect in this Life, there abideth still some

g 1 *Thess.* 5: 23.

ne Remnants of Corruption in every Part *b*; whence seth a continual and irreconcileable War, the Flesh ing against the Spirit, and the Spirit against the sh *i*.

1 *John* 1: 10: Rom. 7: 18, 23: *Phil.* 3: 12. i *Gal.* 7: 1 *Pet.* 2: 11.

II. In which War, although the remaining Corrup- for a Time, may much prevail *k*; yet through the tinual Supply of Strength from the sanctifying Spi- of Christ, the regenerate Part doth overcome *l*: And the Saints grow in Grace *m*, perfecting Holiness in Fear of God *n*.

Rom. 7: 23. l Rom. 6: 14: 1 *John* 5: 4: *Eph.* 4: 15. m 2 *Pet.* 3: 18: 2 *Cor.* 3: 18. n 2 *Cor.* 7: 1.

CHAP. XIV.

Of saving Faith.

HE Grace of Faith, whereby the Elect are enabled to believe to the saving of their Souls *a*, is the Work he Spirit of Christ in their Hearts *b*; and is ordi- y wrought by the Ministry of the Word *c*; by h also, and by the Administration of the Sacraments, Prayer, it is encreased and strengthened *d*.

Heb. 10: 39. b 2 *Cor.* 4: 13: *Eph.* 1: 17, 18, 19. 2: 8. c Rom. 10: 14, 17. d 1 *Pet.* 2: 2: *Acts* 20: Rom. 4: 11: *Luke* 17: 5: Rom. 1: 16, 17.

By this Faith, a Christian believeth to be true, soever is revealed in the Word, for the Authority of himself speaking therein *e*; and acteth differently that which each particular Passage thereof con- h, yielding Obedience to the Commands *f*, trem- at the Threatnings *g*, and embracing the Promises

ohn 4: 42: 1 *Thess.* 2: 13: 1 *John* 5: 10: *Acts* 24: 14. 7. 16: 26. g *Isa.* 66: 2.

of God for this Life, and that which is to come *h*. the principal Acts of saving Faith, are, Accepting, ceiving, and Resting upon Christ alone for Justificat Sanctification, and eternal Life, by vertue of the C nant of Grace *i*.

h *Heb.* 11:13: 1 *Tim.* 4: 8. i *John* 1: 12: *Acts* 31: *Gal.* 2: 29: *Acts* 15: 11.

III. This Faith is different in Degrees, weak strong *k*; may be often and many Ways assailed, weakned, but gets the Victory *l*, growing up in n to the Attainment of a full Assurance through Chri who is both the Author and Finisher of our Faith *n*.

k *Heb.* 5. 13, 14. *Rom.* 4. 19, 20. *Mat.* 6. 30. 8. 10. l *Luke* 22. 31, 32. *Eph.* 6. 16. 1 *John* 5. 4 m *Heb.* 6. 11, 12. *Heb.* 10. 22. *Col.* 2. 2. n *Heb.* 1:

CHAP. XV.

Of Repentance unto Life.

REPENTANCE unto Life, is an evangelical Grac the Doctrine whereof is to be preached by ev Minister of the Gospel, as well as that of Faith Christ *b*.

a *Zech.* 12. 10. *Acts* 11. 18. b *Luke* 24. 47. *Ma* 15. *Acts* 20. 21.

II. By it, a Sinner, out of the Sight and Sense, only of the Danger, but also of the Filthiness and ousness of his Sins, as contrary to the holy Nature, righteous Law of God; and, upon the Apprehensio his Mercy in Christ to such as are penitent, so gri for, and hates his Sins, as to turn from them all God *c*, purposing and endeavouring to walk with in all the Ways of his Commandments *d*.

c *Ezek.* 18. 30, 31. *Ezek.* 36. 31. *Isa.* 30. 22. *Psal.* 4. *Jer.* 31. 18, 19. *Joel* 2. 12, 13. *Amos* 5. 15. *Psal.* 128. 2 *Cor.* 7. 11. d *Psal.* 119. 6, 59, 106. *Luke* 1 2 *Kings* 23. 25.

III. Although Repentance be not to be rested in, as y Satisfaction for Sin, or any Cause of the Pardon reof *e*, which is the Act of God's free Grace in rist *f*; yet is it of such Necessity to all Sinners, that ne may expect Pardon without it *g*.

e *Ezek.* 36. 31, 32. *Ezek.* 16. 61, 62. 63. f *Hos.* 14. 4. *Rom.* 3. 24. *Eph.* 1. 7. g *Luke* 13. 3, 5. *Acts* 17. , 31.

V. As there is no Sin so small, but it deserves Dam- ion *h*; so there is no Sin so great, that it can bring mnation upon those who truly repent *i*.

1 *Rom.* 6. 23. *Rom.* 5. 12. *Mat.* 12. 36. i *Isa.* 55. 7. *n.* 8. 1. *Isa.* 1. 16, 18.

I. Men ought not to content themselves with a gene- Repentance, but it is every Man's Duty to endeavour epent of his particular Sins, particularly *k*.

Psal. 19. 13. *Luke* 19. 8. 1 *Tim.* 1. 13, 15.

II. As every Man is bound to make private Confession is Sins to God, praying for the Pardon thereof *l*; up- which, and the forsaking of them, he shall find Mer- *m*: So he that scandalizeth his Brother, or the Church Christ, ought to be willing, by a private or publick nfession, and Sorrow for his Sin, to declare his Re- tance to those that are offended *n*, who are there- n to be reconciled to him, and in Love to receive *o*.

Psal. 51. 4, 5, 7, 9, 14. *Psal.* 32. 5, 6. m *Prov.* 28. 1 *John* 1. 9. n *James* 5. 16. *Luke* 17. 3, 4. *Joshua* 9. *Psal.* 51. throughout o 2 *Cor.* 2. 8.

CHAP. XVI.

Of Good Works.

GOOD Works are only such as God hath commanded in his Holy Word *a*; and not such as, without the

Micah 6. 8. *Rom.* 12. 2. *Heb.* 13. 21.

Warrant thereof, are devised by Men, out of bl
Zeal, or upon any Pretence of good Intention *b*.

b *Mat.* 15. 9. *Isa.* 29. 13. 1 *Pet.* 1. 18. *Rom.* 10
John 16. 2. 1 *Sam.* 15. 21, 22, 23.

II. These good Works, done in Obedience to G
Commandments, are the Fruits and Evidences of a t
and lively Faith *c*: And, by them, Believers m
fest their Thankfulness *d*, strengthen their Assuranc
edifie their Brethren *f*, adorn the Profession of the C
pel *g*, stop the Mouths of the Adversaries *h*, and gl
fie God *i*, whose Workmanship they are, created
Christ Jesus thereunto *k*; that, having their Fruit
to Holiness, they may have the End, eternal Life *l*.

c *James* 2. 18, 22. d *Psal.* 116. 12, 13. 1 *Pet.* 2
e 1 *John* 2. 3, 5. 2 *Pet.* 1. 5, 6, 7, 8, 9, 10. f 2 *Cor*
2. *Mat.* 5. 16. g *Tit.* 2. 5, 9, 10, 11, 12. 1 *Tim.* 6
h 1 *Pet.* 2. 15. i 1 *Pet.* 2. 12. *Phil.* 1. 11. *John* 15
k *Eph.* 2. 10. l *Rom.* 6. 22.

III. Their Ability to do good Works, is not at all
themselves, but wholly from the Spirit of Christ
And that they may be enabled thereunto, besides
Graces they have already received, there is required
actual Influence of the same Holy Spirit, to work in th
to will and to do, of his good Pleasure *n*: Yet
they not hereupon to grow negligent, as if they w
not bound to perform any Duty, unless upon a spe
Motion of the Spirit; but they ought to be diligen
stirring up the Grace of God that is in them *o*.

m *John* 15. 4, 5. *Ezek.* 36. 26, 27. n *Phil.* 2.
Phil. 4. 13. 2 *Cor.* 3. 5. o *Phil.* 2. 12. *Heb.* 6. 11,
2 *Pet.* 1. 3, 5, 10, 11. *Isa.* 64. 7. 2 *Tim.* 1. 6. *Acts*
6, 7. *Jude* v. 20, 21.

IV. They who, in their Obedience, attain to
greatest Height, which is possible in this Life, are s
from being able to supererogate, and to do more
God requires, as that they fall short of much, whic
Duty they are bound to do *p*.

V.

p *Luke* 17. 10. *Neh.* 13. 22. *Job* 9. 2, 3. *Gal.* 5.

V. We cannot, by our best Works merit Pardon of Sin, eternal Life at the Hand of God, by Reason of the at Disproportion that is between them and the Glory come; and, the infinite Distance that is between us God, whom, by them, we can neither profit, nor sfie for the Debt of our former Sins *q*, but, when have done all we can, we have done but our Duty, are unprofitable Servants *r*; and, because, as they good, they proceed from his Spirit *s*; and as they Wrought by us, they are defiled, and mixed with uch Weakness and Imperfection, that they cannot en- e the Severity of God's Judgement *t*.

Rom. 3. 20. *Rom.* 4. 2, 4, 6. *Eph.* 2. 8, 9. *Tit.* 3. , 7. *Rom.* 8. 18. *Psal.* 16. 2. *Job* 22. 2, 3. *Job* 35. . r *Luke* 17. 10. s *Gal.* 5. 22. 23. t *Isai.* 64. 6. . 5. 17. *Rom.* 7. 15, 18. *Psal.* 143. 2. *Psal.* 130. 3.

I. Yet notwithstanding, the Persons of Belivers be- ccepted through Christ, their good Works also are pted in him *u*; not as though they were in this Life lly unblameable and unreproveable in God's Sight *w*; that he, looking upon them in his Son, is pleased ccept, and reward that which is sincere, although mpanied with many Weaknesses and Imperfecti- x.

Eph. 1. 6. 1 *Pet.* 2. 5. *Exod.* 28. 38. *Gen.* 4. 4. *Heb.* 11. 4. w *Job* 9. 20. *Psal.* 143. 2. x *Heb.* 20, 21. 2 *Cor.* 8. 12. *Heb.* 6. 10. *Mat.* 25. 23.

II. Works done by unregenerate Men, although, for Matter of them, they may be Things which God mands, and of good Use, both to themselves, and o- *y*: Yet, because they proceed not from an Heart fied by Faith *z*; nor are done in a right Manner, rding to the Word *a*; nor, to a right End, the Glo- f God *b*; they are therefore sinful, and cannot

2 *Kings* 10. 30, 31. 1 *Kings* 21. 27, 29. *Phil.* , 16, 18. z *Gen.* 4. 5. with *Heb.* 11. 4. *Heb.* 11. 6. *Cor.* 13. 3. *Isa.* 1. 12. b *Mat.* 6. 2, 5, 16.

pleaſe God, or make a Man meet to receive Grace fr
God *c*. And yet, their Neglect of them is more ſin
and diſpleaſing unto God *d*.

c *Hag.* 2. 14. *Tit.* 1. 15. *Amos* 5. 21, 22. *Hoſ.* 1.
Rom. 9. 16. *Titus* 3. 5. d *Pſal.* 14. 4. *Pſal.* 36:
Job 21: 14, 15. *Mat.* 25: 41, 42, 43, 45. *Mat.* 23:

CHAP. XVII.

Of the Perſeverance of the Saints.

THEY, whom God hath accepted in his Belov
effectually called, and ſanctified by his Spirit, c
neither totally, nor finally, fall away from the State
Grace: But ſhall certainly perſevere therein to
End, and be eternally ſaved *a*.

a *Phil.* 1. 6. 2 *Pet.* 1. 10. *John* 10. 28, 29. 1 *John*
9. 1 *Pet.* 1. 5, 9.

II. This Perſeverance of the Saints depends not u
their own Free-will, but upon the Immutability of
Decree of Election, flowing from the free and unchan
able Love of God the Father *b*; upon the Efficacy of
Merit, and Interceſſion of Jeſus Chriſt *c*; the abidi
of the Spirit, and of the Seed of God within them
and the Nature of the Covenant of Grace *e*: from
which, ariſeth alſo the Certainty, and Infallibility the
of *f*.

b 2 *Tim.* 2. 18, 19. *Jer.* 31. 3. c *Heb.* 10. 10,
Heb. 13. 20, 21. *Heb.* 9. 12, 13, 14, 15. *Rom.* 8. 33
the End. *John* 17. 11, 24. *Luke* 22. 32. *Heb.* 7.
d *John* 14. 16, 17. 1 *John* 2. 27. 1 *John* 3. 9. e
32. 40. f *John* 10. 28. 2 *Theſ.* 3. 3. 1 *John* 2. 19.

III. Nevertheleſs, they may, through the Temp
tions of Satan and of the World, the Prevalency of C
ruption remaining in them, and the Neglect of the Me
of their Preſervation, fall into grievous Sins *g*; a

g *Matth.* 26. 70, 72, 74.

Time, continue therein *h*: Whereby they in- God's Displeasure *i*, and grieve his Holy Spirit *k*, to be deprived of some Measure of their Graces Comforts *l*, have their Hearts hardned *m*, and Consciences wounded *n*, hurt, and scandalize o- *o*, and bring temporal Judgments upon them- *p*.

Psal. 51, Title and Verse 14. i *Isa.* 64. 5, 7, 9. *m.* 11. 27. k *Eph.* 4. 30. l *Psal.* 51. 8, 10, 12. 2. 4. *Cant.* 5. 2, 3, 4, 6. m *Isa.* 63. 17. *Mark* 6. *Mark* 16. 14. n *Psal.* 32. 3, 4. *Psal.* 51. 8. o 2 *Sam.* 14. p *Psal.* 89. 31, 32. 1 *Cor.* 11. 32.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

THOUGH Hypocrites and other unregenerate Men may vainly deceive themselves with false es, and carnal presumptions of being in the Fa- of God, and Estate of Salvation *a*; which Hope eirs shall perish *b*: Yet such as truly believe in the d Jesus, and love him in Sincerity, endeavouring alk in all good Conscience before him, may, in this , be certainly assured that they are in the State of ce *c*, and may rejoyce in the Hope of the Glory of , which Hope shall never make them ashamed *d*.

Job 8. 13, 14. *Micah* 3. 11. *Deut.* 29. 19. *John* 8. b *Matth.* 7. 22, 23. c 1 *John* 2: 3. 1 *John* 3. 14, 19, 21, 24. 1 *John* 5: 13. d *Rom.* 5. 2, 5.

I. This Certainty is not a bare conjectural and pro- le Perswasion, grounded upon a fallible Hope *e*; but, infallible Assurance of Faith, founded upon the Di- Truth of the Promises of Salvation *f*, the inward dence of those Graces unto which these Promises are

Heb. 6. 11, 19. f *Heb.* 6: 17, 18.

are made *g*, the Testimony of the Spirit of Adopt witnessing with our Spirits that we are the Childrer God *h*: Which Spirit is the earnest of our Inheritar whereby we are sealed to the Day of Redemption *i*.

g 2 *Peter* 1: 4, 5, 10, 11. 1 *John* 2: 3. 1 *John* 3: 2 *Cor.* 1: 12. h *Rom.* 8: 15, 16. i *Eph.* 3:13, 14. *Eph* 30. 2 *Cor.* 1: 21, 22.

III. This infallible Assurance doth not so belong the Essence of Faith, but that a true Believer may w long, and conflict with many Difficulties, before he Partaker of it *k*; yet, being enabled by the Spirit know the Things which are freely given him of Gc he may, without extraordinary Revelation, in the rig Use of ordinary Means, attain thereunto *l*. And ther fore it is the Duty of every one, to give all Diligen to make his Calling and Election sure *m*; that therel his Heart may be inlarged in Peace and Joy in the ho Ghost, in Love and Thankfulness to God, and in Streng and Chearfulness in the Duties of Obedience, the pr per Fruits of this Assurance *n*: So far is it from i clining Men to Looseness *o*.

k 1 *John* 5. 13. *Isai.* 50. 10. *Mark* 9. 24. *Psal.* 8 throughout. *Psal.* 77. to verse 12. l 1 *Cor.* 2. 12. 1 *Joh* 4. 13. *Heb.* 6. 11, 12. *Eph.* 3. 17, 18, 19. m 2 *Pet* 1, 10. n *Rom.* 5. 1, 2, 5. *Rom.* 14. 17. *Rom.* 15. 1 *Eph.* 1. 3, 4. *Psal.* 4. 6, 7. *Psal.* 119. 32. o 1 *John* 1, 2. *Rom.* 6. 1, 2. *Tit.* 2. 11, 12, 14. 2 *Cor.* 7. 1. *Rom.* 1, 12. 1 *John* 3. 2, 3. *Psal.* 130. 4. 1 *John* 1. 6, 7.

IV. True Believers may have the Assurance of thei Salvation divers ways shaken, diminished, and intermit ted; as, by Negligence in preserving of it; by falling in to some special Sin, which woundeth the Conscienc and grieveth the Spirit; by some sudden, or vehemer Temptation; by God's withdrawing the Light of h Countenance, and suffering even such as fear him t walk in Darkness, and to have no Light *p*: Yet a th

p *Can.* 5. 2, 3, 6. *Ps.* 51. 8, 12, 14. *Eph.* 4. 30, 3 *Ps.* 77. 1, to 10. *Matth.* 26. 69, 70, 71, 72. *Psal.* 31. 2 *Psal* 88 throughout. *Isai.* 50. 10.

y never utterly destitute of that Seed of God, and fe of Faith, that Love of Christ and the Brethren, at Sincerity of Heart, and Conscience of Duty, out of nich, by the Operation of the Spirit, this Assurance ay, in due Time, be revived *q*; and by the which, the mean Time, they are supported from utter Des- ir *r*.

q 1 *John* 3. 9. *Luke* 22. 32. *Job* 13. 15. *Psal.* 73. 15. *al* 51. 8, 12. *Isai.* 50. 10. r *Micah* 7. 7, 8, 9. *Jer.* .40. *Isa.* 54. 7, 8, 9, 10. *Psal.* 22. 1. *Psal.* 88. through- t.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his Posterity, to ersonal, entire, exact, and perpetual Obedience; pro- ised Life upon the Fulfilling, and threatned Death upon eBreach of it; and indued him with Power and Abi- y to keep it *a*.

a *Gen.* 1. 26, 27. with *Gen.* 2. 17. *Rom.* 2. 14, 15. *om.* 10. 5. *Rom.* 5. 12, 19. *Gal.* 3. 10, 12. *Eccles.* 7. 9. *Job* 28. 28.

II. This Law, after his Fall, continued to be a per- & Rule of Righteousness; and, as such, was delivered y God upon Mount *Sinai*, in Ten Commandments, and ritten in two Tables *b*: The Four first Command- ents containing our Duty towards God; and the o- er Six, our Duty to Man *c*.

b *James* 1. 25. *James* 2: 8, 10, 11, 12. *Rom.* 13: 8, 9. *Deut.* 5. 32. *Deut.* 10: 4. *Exod.* 34: 1. c *Mat.* 22. 37, 8, 39, 40.

III. Beside this Law, commonly called Moral, God was pleased to give to the People of *Israel*, as a Church nder Age, Ceremonial Laws, containing several typi-

cal

cal Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings, and Benefits *d*; and partly, holding forth divers Instructions of Moral Duties *e*. All which Ceremonial Laws are now abrogated, under the New Testament *f*.

d *Heb.* 9. Chapter. *Heb.* 10: 1. *Gal.* 4. 1, 2, 3. *Col.* 2: 17. e 1 *Cor.* 5: 7. 2 *Cor.* 6. 17. *Jude* verse 23. f *Col.* 2. 14, 16, 17. *Dan.* 9. 27. *Eph.* 2. 15, 16.

IV. To them also, as a Body Politick, he gave sundry Judicial Laws, which expired together with the State of that People; not obliging any other now, further than the general Equity thereof may require *g*.

g *Exod:* 21 Chapter. *Exod.* 22. 1, to 29. *Gen:* 49. 10. with 1 *Pet:* 2. 13, 14. *Mat.* 5. 17. with ver. 38, 39. 1 *Cor.* 9. 8, 9. 10.

V. The Moral Law doth for ever bind all, as well justified Persons as others, to the Obedience thereof *h*; and that, not only in regard of the Matter contained in it, but also in respect of the Authority of God the Creator, who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation *k*.

h *Rom.* 13. 8, 9, 10. *Eph.* 6. 2. 1 *John* 2. 3, 4, 7, 8. i *James* 2. 10, 11. k *Mat:* 5. 17, 18, 19. *James* 2. 8. *Rom.* 3. 31.

VI. Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned *l*; yet is it of great Use to them, as well as to others, in that, as a Rule of Life informing them of the Will of God, and their Duty, it directs, and binds them to walk accordingly *m*; discovering also the sinful Pollutions of their Nature, Hearts and Lives *n*; so as, examining themselves thereby, they may come to further Conviction of, Humiliation for, and Hatred against Sin *o*; together with a clearer Sight of the Need they

l *Rom.* 6. 14. *Gal.* 2. 16. *Gal:* 3. 13. *Gal.* 4. 4, 5. *Acts* 13. 39. *Rom.* 8. 1. m *Rom.* 7. 12, 22, 25. *Psal.* 119. 4, 5, 6. 1 *Cor.* 7. 19. *Gal.* 5. 14, 16, 18, 19, 20, 21, 22, 23. n *Rom.* 7. 7. *Rom.* 3. 20. o *James* 1. 23, 24, 25. *Rom.* 7. 9, 14, 24.

ey have of Christ, and the Perfection of his Obedi-ce *p*. It is likewise of Use to the Regenerate, to re-ain their Corruptions, in that it forbids Sin *q*: And e Threatnings of it serve to shew, what, even their ns, deserve; and, what Afflictions, in this Life, they ay expect for them, although freed from the Curse ereof threatned in the Law *r*. The Promises of it, like manner, shew them God's Approbation of Obe-ence, and what Blessings they may expect upon the erformance thereof *s*; although, not as due to them the Law, as a Covenant of Works *t*. So as, a Man's ing Good, and refraining from Evil, because the Law ncourageth to the one, and deterreth from the other, no Evidence of his being under the Law, and not nder Grace *u*.

p *Gal.* 3. 24. *Rom.* 7. 24, 25. *Rom.* 8. 3, 4. q *James* 11. *Psal.* 119. 101, 104, 128. r *Ezra* 9. 13, 14. *sal.* 89. 30, 31, 32, 33, 34. s *Levit.* 26. 1, to 14. ith 2 *Cor.* 6. 16. *Eph.* 6. 2, 3. *Psal.* 37. 11, with *Mat.* 5. *Psal.* 19. 11. t *Gal.* 2. 16. *Luke* 17. 10. u *Rom.* 12, 14. 1 *Pet.* 3. 8, 9, 10, 11, 12. with *Psal.* 34. 12, 3, 14, 15, 16. *Heb.* 12. 28, 29.

VII. Neither are the forementioned Uses of the Law ontrary to the Grace of the Gospel, but do sweetly omply with it *w*, the Spirit of Christ subduing, and nabling the Will of Man, to do that, freely and chear-ully, which the Will of God, revealed in the Law, re-uireth to be done *x*.

w *Gal.* 3. 21. x *Ezek* 36. 27. *Heb.* 8. 10. with *Jer.* 1. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Be-lievers, under the Gospel, consist, in their Free-dom from the Guilt of Sin, the condemning Wrath of God, the

the Curse of the Moral Law *a*; and, in their being d
livered from this present evil World, Bondage to Sata
and Dominion of Sin *b*; from the Evil of Afflictions, th
Sting of Death, the Victory of the Grave, and everlas
ing Damnation *c*; as also, in their free Access to God *d*
and their yielding Obedience unto him, not out of sla
vish Fear, but a Child-like Love and willing Mind *e*
All which were common also to Believers under th
Law *f*. But under the New-Testament, the Liberty o
Christians is further enlarged, in their Freedom from
the Yoke of the Ceremonial Law, to which the *Jewish*
Church was subjected *g*; and in greater Boldness of Ac-
cess to the Throne of Grace *h*, and in fuller Commu-
nications of the free Spirit of God, than Believers,
under the Law, did ordinarily partake of *i*.

a *Titus* 2. 14. 1 *Thes.* 1. 10. *Gal.* 3. 13. b *Gal.* 1. 4. *Col.* 1. 13. *Acts* 26. 18. *Rom.* 6. 14. c *Rom.* 8. 28. *Psal.* 119. 71. 1 *Cor.* 15. 54, 55, 56, 57. *Rom.* 8. 1. d *Rom.* 5. 1, 2. e *Rom.* 8. 14, 15. 1 *John* 4. 18. f *Gal.* 3. 9, 14. g *Gal.* 4. 1, 2, 3, 6, 7. *Gal.* 5. 1. *Acts* 15. 10, 11. h *Heb.* 4. 14, 16. *Heb.* 10. 19, 20, 21, 22. i *John* 7. 38, 39. 2 *Cor.* 3. 13, 17, 18.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandments of Men, which are, in any Thing, contrary to his Word; or beside it, in Matters of Faith, or Worship *l*. So that, to believe such Doctrines, or to obey such Commands, out of Conscience, is to betray true Liberty of Conscience *m*: And the requiring of an implicite Faith, and an absolute and blind Obedience, is, to destroy Liberty of Conscience, and Reason also *n*.

k *James* 4. 12. *Rom.* 14: 4. l *Acts* 4: 19. *Acts* 5: 29. 1 *Cor:* 7. 23. *Mat.* 23: 8, 9, 10. 2 *Cor:* 1. 24. *Mat.* 15. 9. m *Col:* 2. 20, 22, 23. *Gal:* 1. 10. *Gal:* 2. 4, 5. *Gal:* 5: 1. n *Rom.* 10: 17. *Rom.* 14. 23. *Isa.* 8. 20. *Acts* 17. 11. *John* 4. 22. *Hos.* 5. 11. *Rev.* 13. 12, 16, 17. *Jer.* 8. 9.

III. They, who, upon pretence of Christian Liberty, do practise any Sin, or cherish any Lust, do thereby de-

stroy

joy the End of Christian Liberty, which is, that being delivered out of the Hands of our Enemies, we might serve the Lord without Fear, in Holiness and Righteousness before him, all the Days of our Life *o*.

o Gal. 5. 13. 1 *Pet.* 2. 16. 2 *Pet:* 2. 19. *John* 8: 34. *Luke* 1. 74, 75.

IV. And because the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who, upon pretence of Christian Liberty, shall oppose any lawful Power, or the lawful Exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God *p*. And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation; or, to the Power of Godliness; or, such erroneous Opinions or Practices, as either in their own Nature, or in the Manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the Power of the Civil Magistrate *r*.

p Mat. 12. 25. 1 *Pet:* 2: 13, 14: 16. *Rom.* 13. 1, to 8. *Heb:* 13. 17. *q Rom* 1. 32. with 1 *Cor:* 5. 1, 5, 11, 13. *John* verse 10, 11. & 2 *Thes.* 3. 14. & 1 *Tim:* 6. 3, 4, 5. & *Titus* 1. 10, 11, 13. & *Titus* 3. 10. with *Mat.* 18. 15, 16, 17. 1 *Tim.* 1. 19, 20. *Rev.* 2. 2, 14, 15, 20. *Rev.* 3. 9. *r Deut.* 13. 6, to 12. *Rom.* 13. 3, 4. with 2 *Joh.* verse 10, 11. *Ezra* 7. 23, 25, 26, 27, 28. *Rev.* 17. 12, 16, 17. *Nehem.* 13. 15, 17, 21, 22, 25, 30. 2 *Kings* 23. 5, 6, 7, 20, 21. 2 *Chron.* 34. 33. 2 *Chron.* 15. 12, 13, 16. *Dan.* 3. 29. 1 *Tim.* 2. 2. *Isai.* 49. 23. *Zech.* 13. 2, 3.

CHAP.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THE Light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all; is good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the Heart, and with all the Soul, and with all the might *a*. But, the acceptable Way of Worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representation, or any other Way not prescribed in the Holy Scripture *b*.

a *Rom.* 1. 20. *Acts* 17. 24. *Psal.* 119. 68. *Jer.* 10. 7. *Psal.* 31. 23. P*sal.* 18. 3. *Rom.* 10. 12. *Psal.* 62. 8. *Jos.* 24. 14. *Mark* 12. 33. b *Deut.* 12. 32. *Matth.* 15. 9. *Acts* 17. 25. *Matth.* 4. 9, 10. *Deut.* 4. 15, to 20. *Exod.* 20. 4, 5, 6. *Col.* 2. 23.

II. Religious Worship is to be given to God the Father, Son, and Holy Ghost; and to Him alone *c*; not to Angels, Saints, or any other Creature *d*: And, since the Fall, not without a Mediator; nor, in the Mediation of any other, but of Christ alone *e*.

c *Matth.* 4. 10. with *Joh.* 5. 23. & 2 *Cor.* 13. 14. d *Col.* 2. 18. *Rev.* 19. 10. *Rom.* 1. 25. e *John* 14. 6. 1 *Tim.* 2. 5. *Eph.* 2. 18. *Col.* 3. 17.

III. Prayer, with Thanksgiving, being one special Part of Religious Worship *f*, is, by God required of all Men *g*; and, that it may be accepted, it is to be made in the Name of the Son *h*, by the Help of his Spirit *i*, according to his Will *k*, with Understanding, Reverence,

f *Phil.* 4. 6. g *Psal.* 65. 2. h *John* 14. 13, 14. 1 *Pet* 2. 5. i *Rom.* 8. 26. k 1 *John* 5. 14.

ce, Humility, Fervency, Faith, Love, and Perse-
ance *l*; and, if vocal, in a known Tongue *m*.

Psal. 47. 7. *Eccles.* 5. 1, 2. *Heb.* 12. 28. *Gen.* 18. 27.
m. 5. 16. *Jam.* 1. 6, 7. *Mark* 11. 24. *Matth.* 6. 12,
, 15, *Col.* 4. 2. *Eph.* 6. 18. m 1 *Cor.* 14. 14.

IV. Prayer is to be made for Things lawful *n*, and
all Sorts of Men living, or that shall live hereaf-
o: But not for the Dead *p*, nor for those of whom
may be known, that they have sinned the Sin unto
ath *q*.

n. 1 *John.* 5. 14. o 1 *Tim.* 2. 1, 2. *John* 17. 20.
Sam. 7. 29. *Ruth* 4. 12. p 2 *Sam.* 12, 21, 22, 23.
th *Luke* 16. 25, 26. *Rev.* 14. 13. q 1 *John* 5. 16.

V. The reading of the Scriptures with Godly Fear *r*,
e sound Preaching *s*, and conscionable Hearing of the
ord, in Obedience unto God, with Understanding,
ith, and Reverence *t*; Singing of Psalms with Grace
the Heart *u*; as also, the due Administration, and
orthy Receiving of the Sacraments instituted by Christ;
e all Parts of the ordinary Religious Worship of
od *w*: Beside Religious Oaths *x*, Vows *y*, solemn,
astings *z*, and Thanksgivings, upon special Occasions *a*,
hich are, in their several Times and Seasons, to be used
an holy and religious Manner *b*.

r *Acts* 15. 21. *Rev.* 1. 3. s 2 *Tim.* 4. 2. t *James* 1.
2. *Acts* 10. 33. *Matth.* 13. 19. *Heb.* 4. 2. *Isai.* 66. 2.
Col. 3. 16. *Eph.* 5. 19. *James* 5. 13. w *Mat.* 28.
9. 1 *Cor.* 11. 23, to 29. *Acts* 2. 42. x *Deut.* 6. 13. with *Neh.*
0. 29. y *Isai.* 19. 21. with *Eccles.* 5. 4, 5. z *Joel* 2. 12.
Esther 4. 16. *Matth.* 9. 15. 1 *Cor.* 7. 5. a *Psal.* 107.
hroughout. *Esther* 9: 22. b *Heb.* 12. 28.

VI. Neither Prayer, nor any other Part of religi-
us Worship, is now, under the Gospel, either tyed un-
o, or made more acceptable by any Place, in which it is
erformed, or towards which it is directed *c*: But God
to be worshipped every where *d*, in Spirit and
Truth

c *John* 4. 21. d *Mal.* 1. 11. 1 *Tim.* 2. 8.

Truth *e*: As in private Families *f*, daily *g*, and in secret, each one by himself *h*; so, more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto *i*.

e *John* 4. 23, 24. f *Jer.* 10. 25. *Deut.* 6. 6, 7. *Job.* 1. 5. 2 *Sam.* 6. 18, 20. 1 *Pet.* 3. 7. *Acts* 10. 2. g *Mat.* 6. 11. h *Matth.* 6. 6. *Eph.* 6. 18. i *Isa.* 56. 7. *Heb.* 10. 25. *Prov.* 1. 20, 21, 24. *Prov.* 8. 34. *Acts* 13. 42. *Luke* 4. 16. *Acts* 2. 42.

VII. As it is of the Law of Nature, that, in general, a due Proportion of Time be set apart, for the Worship of God; so, in his Word, by a positive, moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed One Day in Seven, for a Sabbath, to be kept holy unto him *k*: Which, from the Beginning of the World to the Resurrection of Christ, was the last Day of the Week; and, from the Resurrection of Christ, was changed into the First Day of the Week *l*, which, in Scripture, is called the Lord's Day *m*, and is to be continued to the End of the World, as the Christian Sabbath *n*.

k *Exod.* 20. 8, 10 11. *Isa.* 56. 2, 4, 6, 7. l *Gen.* 2. 2, 3. 1 *Cor.* 16. 1, 2. *Acts* 20. 7. m *Rev.* 1. 10. n *Exod.* 20. 8, 10. with *Matth.* 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering of their common Affairs before-hand, do not only observe an holy Rest, all the Day, from their own Works, Words, and Thoughts about their Worldly Imployments, and Recreations *o*, but also are taken up the whole Time, in the Publick and Private Exercises of his Worship, and in the Duties of Necessity and Mercy *p*.

o *Exod.* 20. 8. *Exod.* 16. 23, 25, 26, 29, 30. *Exod.* 31. 15, 16, 17. *Isa.* 58. 13. *Nehem.* 13. 15, 16, 17, 18, 19, 21, 22. p *Isa.* 58. 13. *Matth.* 12. 1, to 13.

CHAP.

CHAP. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a Part of Religious Worship *a*, wherein, upon just Occasion, the Person swearg, solemnly calleth God to witness what he asserteth, promiseth; and to judge him according to the ruth, or Falshood of what he sweareth *b*.

a *Deut.* 10. 20. b *Exod.* 20. 7. *Levit.* 19. 12. 2 *Cor.* 23. 2 *Chron.* 6. 22, 23.

II. The Name of God only, is that by which Men ght to swear; and, therein it is to be used with all ly Fear and Reverence *c*. Therefore, to swear vain, or rashly, by that glorious and dreadful Name; or, swear at all, by any other Thing, is sinful, and to abhorred *d*. Yet, as in Matters of Weight and Moent, an Oath is warranted by the Word of God, unr the New Testament, as well as under the Old *e*; a lawful Oath, being imposed by lawful Authority, such Matters ought to be taken *f*.

c *Deut.* 6. 13. d *Exod.* 20. 7. *Jer.* 5. 7. *Mat.* 5. 34, . *James* 5. 12. e *Heb.* 6. 16. 2 *Cor.* 1. 23. *Isai.* 65. 16. f *Kings* 8. 31. *Neh.* 13. 25. *Ezra* 10. 5.

III. Whosoever taketh an Oath, ought duly to conder the Weightiness of so solemn an Act; and thereto avouch nothing, but what he is fully perswaded he Truth *g*. Neither may any Man bind himself Oath to any Thing, but what is good and just, d what he believeth so to be, and what he is able, d resolved to perform *h*. Yet is it a Sin, to refuse Oath touching any Thing that is good and just, beg imposed by lawful Authority *i*.

g *Exod.* 20. 7. *Jer.* 4. 2. h *Gen.* 24. 2, 3, 5, 6, 8, 9. i *Num.* 5. 19, 21. *Neh.* 5. 12. *Exod.* 22. 7, 8, 9, 10, 11.

IV. An Oath is to be taken in the plain and comn Sense of the Words, without Equivocation, or

Mental Reservation *k*. It cannot oblige to Sin: B in any Thing not sinful, being taken, it binds to P formance, although to a Man's own Hurt *l*. Nor is to be violated, although made to Hereticks, or In dels *m*.

k *Jer.* 4. 2. *Psal.* 24. 4. l 1 *Sam.* 25. 22, 32, 33, 3 *Psal.* 15. 4. m *Ezek.* 17. 16, 18, 19. *Josh.* 9. 18, 1 with 2 *Sam*: 21. 1.

V. A Vow is of the like Nature with a promisso Oath, and ought to be made with the like religio Care, and to be performed with the like Faithfulness

n *Isai.* 19. 21. *Eccles.* 5. 4, 5, 6. *Psal.* 61. 8. *Ps* 66. 13, 14.

VI. It is not to be made to any Creature, but to G alone *o*: And, that it may be accepted, it is to be ma voluntarily, out of Faith, and Conscience of Duty, way of Thankfulness for Mercy received, or for the o taining of what we want; whereby we more strict bind our selves to necessary Duties; or, to other Thin so far, and so long, as they may fitly conduce th unto *p*.

o *Psal.* 76. 11. *Jer.* 44. 25, 26. p *Deut.* 23. 22, 23. *Psal.* 50. 14. *Gen.* 28. 20, 21, 22. 1 *Sam.* 1. *Psal* 66. 13, 14. *Psal* 132. 2, 3, 4, 5.

VII. No Man may vow, to do any Thing forbidd in the Word of God, or what would hinder any Du therein commanded; or which is not in his own Pow and, for the Performance whereof, he hath no Pro of Ability from God *q*. In which Respects, Popish M nastical Vows, of perpetual single Life, professed P verty, and regular Obedience, are so far from being De grees of higher Perfection, that they are superstitio and sinful Snares, in which no Christian may intan himself *r*.

q *Acts* 23. 12, 14. *Mark* 6. 26. *Numb.* 30. 5, 8, 12, r *Mat.* 19. 11, 12. 1 *Cor.* 7. 2, 9. *Eph.* 4. 28. 1 *Pet* 2. 1 *Cor.* 7. 23.

CHA

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the supreme Lord and King of all the World, hath ordained Civil Magistrates, to be under him, over the People, for his own Glory, and the Publick Good: and, to this end, hath armed them with the Power of the Sword, for the Defence and Encouragement of them that are Good, and for the Punishment of Evil-doers *a*.

a *Rom.* 13. 1, 2, 3, 4. 1 *Pet.* 2. 13, 14.

II. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth *c*: So, for that End, they may lawfully now, under the New Testament, wage War, upon just and necessary Occasion *d*.

b *Prov.* 8. 15, 16. *Rom.* 13. 1, 2, 4. c *Psal.* 2. 10, 11, 12. 1 *Tim.* 2. 2. *Psal.* 82. 3, 4. 2 *Sam.* 23. 3. 1 *Pet.* 2. 13. d *Luke* 3: 14. *Rom.* 13. 4. *Matth.* 8: 9, 10. *Acts* 10: 1, 2. *Rev.* 17: 14, 16.

III. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the Power of the Keys of the Kingdom of Heaven *e*: Yet, he hath Authority, and it is his Duty, to take Order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented, or reformed, and all the Ordinances of God duly

e 2 *Chron.* 26. 18, with *Matth.* 18. 17. & *Matth.* 16. 19. 1 *Cor.* 12. 28, 29. *Eph.* 4. 11, 12. 1 *Cor.* 4. 1, 2. *Rom.* 10: 15. *Heb.* 5. 4.

duly setled, administred, and observed *f*. For the better effecting whereof, he hath Power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the Mind of God *g*.

f *Isa.* 49. 23. *Psal.* 122. 9. *Ezra* 7. 23, 25, 26, 27, 28. *Lev.* 24: 16. *Deut.* 13: 5, 6, 12. 2 *Kings* 18. 4. 1 *Chron.* 13. 1, to 9. 2 *Kings* 23. 1, to 26. 2 *Chron.* 34: 33. 2 *Chron.* 15. 12, 13. g 2 *Chron.* 19: 8, 9, 10, 11. 2 *Chron.* 29, 30 Chapters. *Matth.* 2. 4, 5.

IV. It is the Duty of People to pray for Magistrates *h*, to honour their Persons *i*, to pay them Tribute and other Dues *k*, to obey their lawful Commands, and to be subject to their Authority, for Conscience sake *l*. Infidelity, or Difference in Religion, doth not make void the Magistrate's just and legal Authority, nor free the People from their due Obedience to him *m*: From which, Ecclesiastical Persons are not exempted *n*; much less hath the Pope any Power or Jurisdiction over them, in their Dominions, or over any of their People; and, least of all, to deprive them of their Dominions, or Lives, if he shall judge them to be Hereticks, or upon any other Pretence whatsoever *o*.

h 1 *Tim.* 2: 1, 2. i 1 *Pet.* 2. 17. k *Rom.* 13: 6, 7. l *Rom.* 13: 5. *Tit.* 3: 1. m 1 *Pet.* 2: 13, 14, 16. n *Rom.* 13: 1. 1 *Kings* 2: 35. *Acts* 25. 9, 10, 11. 2 *Pet.* 2. 1, 10, 11. *Jude* ver. 8, 9, 10, 11. o 2 *Thess.* 2. 4. *Rev.* 13. 15, 16, 17.

CHAP. XXIV.

Of Marriage and Divorce.

MARRIAGE is to be between one Man and one Woman; neither is it lawful for any Man to have more than onr Wife, nor for any Woman to have more than one Husband, at the same Time *a*. II.

a *Gen.* 2. 24. *Mat.* 19. 5, 6. *Prov.* 2. 17.

II. Marriage was ordained for the mutual Help of Husband and Wife *b*, for the Increase of Mankind with a legitimate Issue, and of the Church with an holy Seed *c*, and for preventing of Uncleanness *d*.

b *Gen.* 2. 18. c *Mal.* 2. 15. d 1 *Cor.* 7. 2, 9.

III. It is lawful for all Sorts of People to marry, who are able with Judgment, to give their Consent *e*; yet it is the Duty of Christians to marry only in the Lord *f*: And therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are notoriously wicked in their Life, or maintain damnable Heresies *g*.

e *Heb.* 13. 4. 1 *Tim.* 4. 3. 1 *Cor.* 7. 36, 37, 38. *Gen.* 24. 57, 58. f 1 *Cor.* 7. 39. g *Gen.* 34. 14. *Exod.* 34. 16. *Deut.* 7. 3, 4. 1 *Kings* 11. 4. *Neh.* 13. 25, 26, 27. *Mal.* 2. 11, 12. 2 *Cor.* 6. 14.

IV. Marriage ought not to be within the Degrees of Consanguinity or Affinity forbidden in the Word *b*; nor can such incestuous Marriages ever be made lawful by any Law of Man, or Consent of Parties, so as those Persons may live together as Man and Wife *i*. The Man may not marry any of his Wife's Kindred, nearer in Blood, than he may of his own; nor the Woman of her Husband's Kindred, nearer in Blood, than of her own *k*.

h *Levit.* 18 Chapter. 1 *Cor.* 5. 1. *Amos* 2. 7. i *Mark* 6. 18. *Levit.* 18. 24, 25, 26, 27, 28. k *Levit.* 20. 19, 20, 21.

V. Adultery, or Fornication, committed after a Contract, being detected before Marriage, giveth just Occasion to the innocent Party to dissolve that Contract *l*. In the Case of Adultery after Marriage, it is lawful for the innocent Party to sue out a Divorce *m*, and after the Divorce, to marry another, as if the offending Party were dead *n*.

l *Mat.* 1. 18, 19, 20. m *Mat.* 5. 31, 32. n *Mat.* 19. 9. *Rom.* 7. 2, 3.

VI. Although the Corruption of Man be such, as is apt to study Arguments, unduly to put asunder those whom God hath joined together in Marriage; yet nothing

thing but Adultery, or such wilful Desertion, as can no Way be remedied by the Church, or Civil Magistrate, is Cause sufficient of dissolving the Bond of Marriage *o*; wherein a publick and orderly Course of proceeding is to be observed; and the Persons concerned in it, not left to their own Wills and Discretion, in their own Case *p*.

o *Mat.* 19. 8, 9. 1 *Cor.* 7. 15. *Mat.* 19. 6. p *Deut.* 24. 1, 2, 3, 4.

CHAP. XXV.

Of the Church.

THE Catholick or Universal Church, which is invisible, consists of the whole Number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all *a*.

a *Eph.* 1. 10, 22, 23. *Eph.* 5. 23, 27, 32. *Col.* 1. 18.

II. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that profess the true Religion *b*, and of their Children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which, there is no ordinary Possibility of Salvation *f*.

b 1 *Cor.* 1. 2. 1 *Cor.* 12. 12, 13. *Psal.* 2. 8. *Rev.* 7. 9. *Rom.* 15. 9, 10, 11, 12. c 1 *Cor.* 7. 14. *Acts* 2. 39. *Ezek.* 16. 20, 21. *Rom.* 11. 16. *Gen.* 3. 15. *Gen.* 17. 7. d *Mat.* 13. 47. *Isa.* 9. 7. e *Eph.* 2. 19. *Eph.* 3. 15. f *Acts* 2. 47.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles and Ordinances of God, for the gathering and perfecting of the Saints, in this Life, to the End of the World; and doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto *g*.

IV.

g 1 *Cor.* 12. 28. *Eph.* 4. 11, 12, 13. *Mat.* 28. 19, 20. *Isa.* 59. 21.

V. This Catholick Church hath been sometimes more, etimes less visible *h*: And particular Churches, ch are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and emced, Ordinances administred, and publick Worship formed more or less purely in them *i*.

h *Rom.* 11. 3, 4. *Rev.* 12. 6, 14. i *Rev.* 2, 3, Chaps. 1 *Cor.* 5. 6, 7.

V. The purest Churches under Heaven are subject h to Mixture and Error *k*; and some have so degened, as to become no Churches of Christ, but Synagues of Satan *l*. Nevertheless, there shall be always Church on Earth, to worship God according to his ll *m*.

k 1 *Cor.* 13. 12. *Rev.* 2, 3, Chapters. *Mat.* 13. 24, 25, , 27, 28, 29, 30, 47. l *Rev.* 18. 2. *Rom.* 11. 18, 19, , 21, 22. m *Mat.* 16. 18. *Psal.* 72. 17. *Psal.* 102. 28. *at.* 28. 19, 20.

VI. There is no other Head of the Church but the rd Jesus Christ *n*: Nor can the Pope of *Rome*, in any nse, be Head thereof; but is that Antichrist, that Man Sin, and Son of Perdition, that exalteth himself in the hurch, against Christ, and all that is called God *o*.

n *Col.* 1. 18. *Eph.* 1. 22. o *Mat.* 23. 8, 9, 10. 2 *Thes.* 3, 4, 8, 9. *Rev.* 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head, by his Spirit, and by Faith, have Fellowhip with him in his Graces, Sufferings, Death, Resurection, and Glory *a*; and being united to one another in

a 1 *John* 1. 3. *Eph.* 3. 16, 17, 18, 19. *John* 1. 16. *Eph.* 2. 5, 6. *Phil.* 3. 10. *Rom.* 6. 5, 6. 2 *Tim.* 2. 12.

in Love, they have Communion in each others Gifts ar
Graces *b*, and are obliged to the Performance of suc
Duties, publick and private, as do conduce to their mu
tual Good, both in the inward and outward Man *c*.

b *Eph.* 4. 15, 16. 1 *Cor.* 12. 7. 1 *Cor.* 3. 21, 22, 2
Col. 2. 19. c 1 *Thes.* 5. 11, 14. *Rom.* 1. 11, 12, 14. 1 *Joh*
3. 16, 17, 18. *Gal.* 6. 10.

II. Saints, by Profession, are bound to maintain a
holy Fellowship and Communion in the Worship of God
and in performing such other spiritual Services, as tend
to their mutual Edification *d*: As also, in relieving each
other in outward Things, according to their several Abi
lities and Necessities. Which Communion, as God offe
reth Opportunity, is to be extended unto all those, who,
in every Place, call upon the Name of the Lord Jesus *e*.

d *Heb.* 10: 24, 25. *Acts* 2: 42, 46. *Isa.* 2: 3. 1 *Cor.* 11
20. e *Acts* 2: 44, 45. 1 *John* 3: 17. 2 *Cor.* 8, 9. Chap
ters. *Acts* 11: 29, 30.

III. This Communion, which the Saints have with
Christ, doth not make them, in any wise, Partakers of
the Substance of his God-head, or to be equal with
Christ, in any Respect; either of which to affirm, is im
pious and blasphemous *f*: Nor doth their Communion
one with another, as Saints, take away or infringe the
Title, or Propriety, which each Man hath in his Goods
and Possessions *g*.

f *Col.* 1: 18, 19. 1 *Cor.* 8: 6. *Isa.* 42: 8. 1 *Tim.* 6: 15,
16. *Psal.* 45: 7: with *Heb.* 1: 8, 9. g *Exod.* 20: 15. *Eph.*
4: 28. *Acts* 5: 4.

CHAP. XXVII.

Of the Sacraments.

SACRAMENTS are holy Signs, and Seals of the Covenant of Grace *a*, immediately instituted by God

a *Rom.* 4. 11. *Gen.* 17: 7, 10.

d *b*, to represent Christ, and his Benefits; and, to firm our Interest in him *c*: As also, to put a visible fference between those that belong unto the Church, d the rest of the World *d*: And solemnly to engage m to the Service of God in Christ, according to his ord *e*.

b *Matth.* 28. 19. 1 *Cor.* 11. 23. c 1 *Cor.* 10. 16. *Cor.* 11. 25, 26. *Gal.* 3. 27. d *Rom.* 15. 8. *Exod.* 11. . *Gen.* 34. 14. e *Rom.* 6. 3, 4. 1 *Cor.* 10. 16, 21.

II. There is in every Sacrament, a spiritual Relation, sacramental Union, between the Sign and the Thing gnified: Whence it comes to pass, that the Names, d Effects of the one, are attributed to the other *f*.

f *Gen.* 17. 10. *Matth.* 26. 27, 28. *Titus* 3. 5.

III. The Grace which is exhibited in, or by the acraments rightly used, is not conferred by any Power in em: Neither doth the Efficacy of a Sacrament depend pon the Piety, or Intention of him that doth admini- er it *g*: But, upon the Work of the Spirit *h*, and the Vord of Institution, which contains, together with a Precept authorizing the Use thereof, a Promise of Be- efit to worthy Receivers *i*.

g *Rom.* 2. 28, 29. 1 *Pet.* 3. 21. h *Matth.* 3. 11. *Cor.* 12. 13. i *Matth.* 26. 27, 28. *Matth.* 28. 19, 20.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Bap- tism and the Supper of the Lord: Neither of which nay by dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k *Matth.* 28. 19. 1 *Cor.* 11. 20, 23. 1 *Cor.* 4. 1. *Heb.* 5. 4.

V. The Sacraments of the Old Testament, in regard of the spiritual Things thereby signified and exhi- bited, were, for Substance, the same with those of the New *l*.

l 1 *Cor.* 10. 1, 2, 3, 4.

CHAP.

CHAP. XXVIII.

Of Baptism.

BAPTISM is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn Admission of the Party baptized, into the visible Church *b*: But also, to be unto him a Sign and Seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of Sins *f*, and of his giving up unto God through Jesus Christ, to walk in Newness of Life *g*. Which Sacrament is, by Christ's own Appointment, to be continued in his Church until the End of the Word *h*.

a *Matth.* 28. 19. b 1 *Cor.* 12. 13. c *Rom.* 4. 11. with *Col.* 2. 11, 12. d *Gal.* 3. 27. *Rom.* 6. 5. e *Titus* 3. 5. f *Mark* 1. 4. g *Rom.* 6. 3, 4. h *Matth.* 28. 19, 20.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i *Matth.* 3. 11. *John* 1. 33. *Matth.* 28. 19, 20.

III. Dipping of the Person into the Water, is not necessary: But, Baptism is rightly administred, by pouring, or sprinkling Water upon the Person *k*.

k *Heb.* 9. 10, 19, 20, 21, 22. *Acts* 2. 41. *Acts* 16. 33. *Mark* 7. 4.

IV. Not only those that do actually profess Faith in, and Obedience unto Christ *l*, but also the Infants of one or both believing Parents, are to be baptized *m*.

V. Al-

l *Mark* 16. 15, 16. *Acts* 8. 37, 38. m *Gen.* 17. 7, 9. with *Gal.* 3. 9, 14. & *Col.* 2. 11, 12. & *Acts* 2. 38, 39. & *Rom.* 4. 11, 12. 1 *Cor.* 7. 14. *Matth.* 28. 19. *Mark* 10. 13, 14, 15, 16. *Luke* 18. 15.

. Although it be a great Sin, to contemn or neglect Ordinance *n*, yet Grace and Salvation are not so parably annexed unto it, as that no Person can be nerated or saved, without it *o* : or, that all that are ized, are undoubtedly regenerated *p*.

Luke 7. 30. with *Exod.* 4. 24, 25, 26. o *Rom.* 4. *Acts* 10. 2, 4, 22, 31, 45, 47. p *Acts* 8. 13, 23.

I. The Efficacy of Baptism is not tied to that Mo- nt of Time, wherein it is administred *q* : Yet, not- hstanding, by the right Use of this Ordinance, the ace promised, is not only offered, but really exhibited, l conferred, by the Holy Ghost, to such (whether of e, or Infants) as that Grace belongeth unto, accor- ng to the Counsel of God's own Will, in his appointed me *r*.

q *John* 3. 5, 8. r *Gal.* 3. 27. *Titus* 3. 5. *Eph.* 5. 25, . *Acts* 2. 38, 41.

VII. The Sacrament of Baptism is but once to be minister unto any Person *s*.

s *Titus* 3. 5.

CHAP. XXIX.

Of the LORD's Supper.

OUR Lord Jesus, in the Night wherein he was be- trayed, instituted the Sacrament of his Body and Blood, called the Lord's Supper, to be observed in his Church, unto the End of the World, for the perpetual Remembrance of the Sacrifice of himself, in his Death ; the sealing all Benefits thereof unto true Believers, their spiritual Nourishment and Growth in him, their further Engagement in, and to, all Duties which they owe unto him ; and, to be a Bond, and Pledge of their Commu- nion with him, and with each other, as Members of his mystical Body *a*.

II. In

a 1 *Cor.* 11. 23, 24, 25, 26. 1 *Cor.* 10. 16, 17, 21. 1 *Cor.* 12. 13.

II. In this Sacrament, Christ is not offered up to Father, nor any real Sacrifice made at all for Ren sion of Sins of the Quick or Dead *b*; but only a Co memoration of that one Offering up of himself, by hi self, upon the Cross, once for all; and a spiritual O lation of all possible Praise unto God, for the same So that the Popish Sacrifice of the Mass (as they call it is most abominably injurious to Christ's one, only S crifice, the alone Propitiation for all the Sins of th Elect *d*.

b *Heb.* 9. 22, 25, 26, 28. c 1 *Cor.* 11. 24, 25, 26 *Matth.* 26. 26, 27. d *Heb.* 7. 23, 24, 27. *Heb.* 10. 11 12, 14, 18.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his Word of Institution to the People; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but to none who are not then present in the Congregation *f*.

e *Matth.* 26. 26, 27, 28. & *Mark* 14. 22, 23, 24. & *Luke* 22. 19, 20. with 1 *Cor.* 11. 23, 24, 25, 26. f *Acts* 20. 7. 1 *Cor.* 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest or any other, alone *g*, as likewise the Denial of the Cup to the People *h*, worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving them for any pretended religious Use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ *i*.

g 1 *Cor.* 10. 6. h *Mark* 4. 23. 1 *Cor.* 11. 25, 26, 27, 28, 29. i *Matth.* 15. 9.

V. The outward Elements in this Sacrament, duly set apart to the Uses ordained by Christ, have such Relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the Name of the Things they represent, *to wit*, the Body and Blood

of

Christ *k*, albeit, in Substance and Nature, they still ain, truly, and only Bread and Wine, as they were re *l*.

Matth. 26. 26, 27, 28. l 1 *Cor.* 11. 26, 27, 28. *tth.* 26. 29.

I. That Doctrine, which maintains a Change of the stance of Bread and Wine, into the Substance of rist's Body and Blood, (commonly called Transub- tiation) by Consecration of a Priest, or by any er Way, is repugnant, not to Scripture alone, but n to common Sense and Reason; overthroweth the ture of the Sacrament, and hath been, and is, the use of manifold Superstitions, yea, of gross Idola- es *m*.

m *Acts* 3. 21. with 1 *Cor.* 11. 24, 25, 26. *Luke* 24. 39.

VII. Worthy Receivers outwardly partaking of the sible Elements, in this Sacrament *n*, do then also, wardly by Faith, really and indeed, yet not carnally d corporally, but spiritually, receive, and feed upon hrist crucified, and all Benefits of his Death: The dy and Blood of Christ being then, not corporally or rnally, in, with, or under the Bread and Wine; Yet, really, but spiritually, present to the Faith of Belie- rs in that Ordinance, as the Elements themselves are their outward Senses *o*.

n 1 *Cor.* 11. 28. o 1 *Cor.* 10. 16.

VIII. Although ignorant and wicked Men receive the utward Elements in this Sacrament, yet they receive ot the Thing signified thereby; but by their unworthy oming thereunto, are guilty of the Body and Blood of he Lord, to their own Damnation. Wherefore, all ig- norant and ungodly Persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lord's Table; and cannot, without great Sin against Christ, while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 *Cor.* 11. 27, 28, 29. 2 *Cor.* 6. 14, 15, 16. q 1 *Cor.* 5. 6, 7, 13. 2 *Thes.* 3. 6, 14, 15. *Mat.* 7. 6.

CHAP.

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church hath therein appointed a Government, in the Hand of Church-Officers, distinct from the Civil Magistrate *a*.

a *Isa.* 9. 6, 7. 1 *Tim.* 5. 17. 1 *Thes.* 5. 12. *Acts* 20 17, 28. *Heb.* 13. 7, 17, 24. 1 *Cor.* 12. 28. *Mat.* 28. 18, 19, 20.

II. To these Officers, the Keys of the Kingdom of Heaven are committed; by vertue whereof they have Power, respectively, to retain and remit Sins, to shut that Kingdom against the Impenitent, both by the Word and Censures; and to open it to penitent Sinners, by the Ministry of the Gospel, and by Absolution from Censures, as Occasion shall require *b*.

b *Mat.* 16. 19. *Mat.* 18. 17, 18. *John* 20. 20, 21, 22, 23. 2 *Cor.* 2. 6, 7, 8.

III. Church-Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like Offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the Honour of Christ, and the holy Profession of the Gospel, and for preventing the Wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof, to be profaned by notorious and obstinate Offenders *c*.

c 1 *Cor.* 5 Chapter. 1 *Tim.* 5. 20. *Mat.* 7. 6. 1 *Tim.* 1. 20. 1 *Cor.* 11. 27, to the End, with *Jude* v. 23.

IV. For the better attaining of these Ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lord's Supper for a Season; and by Excommunication from the Church, according to the Nature of the Crime, and Demerit of the Person *d*.

d 1 *Thes.* 5. 12. 2 *Thes.* 3. 6, 14, 15. 1 *Cor.* 5. 4, 5, 13. *Mat.* 18. 17. *Titus* 3. 10.

CHAP.

CHAP. XXXI.

Of Synods and Councils.

FOR the better Government, and further Edification of the Church, there ought to be such Assemblies, as are commonly called Synods or Councils *a*.

a *Acts* 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons, to consult and advise with, about Matters of Religion *b*; so, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or they, with other fit Persons, upon Delegation from their Churches, may meet together in such Assemblies *c*.

b *Isa.* 49. 23. 1 *Tim.* 2. 1, 2. 2 *Chron.* 19. 8, 9, 10, 11. 2 *Chron.* 29, 30 Chapters. *Mat.* 2. 4, 5. *Prov.* 11. 14. c *Acts* 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods and Councils, ministerially to determine Controversies of Faith, and Cases of Conscience; to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive Complaints in Cases of Male-administration, and authoritatively to determine the same: Which Decrees and Determinations, if consonant to the Word of God, are to be received with Reverence and Submission; not only for their Agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word *d*.

d *Acts* 15. 15, 19, 24, 27, 28, 29, 30, 31. *Acts* 16. 4. *Mat.* 18. 17, 18, 19, 20.

IV. All Synods and Councils, since the Apostles Times, whether general or particular, may err, and many have erred: Therefore, they are not to be made the Rule of Faith or Practice, but to be used as an Help in both *e*.

e *Eph.* 2. 20. *Acts* 17. 11. 1 *Cor.* 2. 5. 2 *Cor.* 1. 24.

V. Synods and Councils are to handle or conclude nothing, but that which is Ecclesiastical; and are not to inter-

intermeddle with Civil Affairs, which concern the Common-wealth, unless by Way of humble Petition, in Case extraordinary, or by Way of Advice, for Satisfaction of Conscience, if they be thereunto required by the Civil Magistrate *f*.

f *Luke* 12. 13, 14. *John* 18. 36.

CHAP. XXXII.

Of the State of Men after Death, and of the Resurrection of the dead.

THE Bodies of Men, after Death, return to Dust, and see Corruption *a*; but their Souls (which neither die nor sleep) having an immortal Subsistence, immediately return to God who gave them *b*: The Souls of the Righteous being then made perfect in Holiness, are received into the highest Heavens, where they behold the Face of God, in Light and Glory, waiting for the full Redemption of their Bodies *c*: And the Souls of the Wicked are cast into Hell, where they remain in Torments and utter Darkness, reserved to the Judgment of the great Day *d*. Beside these two Places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

a *Gen.* 3. 19. *Acts* 13. 36. b *Luke* 23. 43. *Eccles.* 12. 7. c *Heb.* 12. 23. 2 *Cor.* 5. 1, 6. 8. *Phil.* 1. 23. with *Acts* 3. 21. & *Eph.* 4. 10. d *Luke* 16. 23, 24. *Acts* 1. 25. *Jude* v. 6. 7. 1 *Pet.* 3. 19.

II. At the last Day, such as are found alive, shall not die, but be changed *e*; and all the Dead shall be raised up with the self same Bodies, and none other, although with different Qualities, which shall be united again to their Souls for ever *f*.

III. The

e 1 *Thes.* 4. 17. 1 *Cor.* 15. 51, 52. f *Job* 19. 26, 27. 1 *Cor.* 15. 42, 43, 44.

II. The Bodies of the Unjust shall, by the Power Christ, be raised to Dishonour: The Bodies of the , by his Spirit, unto Honour; and be made con- mable to his own glorious Body *g*.

Acts 24. 15. *John* 5. 28, 29. 1 *Cor.* 15. 42, 43, 44. *l.* 3. 21.

CHAP. XXXIII.

Of the last Judgment.

GOD hath appointed a Day, wherein he will judge the World, in Righteousness, by Jesus Christ *a*, whom all Power and Judgment is given of the Fa- r *b*. In which Day, not only the apostate Angels ll be judged *c*, but likewise all Persons that have lived on Earth, shall appear before the Tribunal of Christ, give an Account of their Thoughts, Words and eds; and to receive according to what they have done the Body, whether Good or Evil *d*.

a *Acts* 17. 31. b *John* 5. 22, 27. c 1 *Cor.* 6. 3. *Jude* 6. 2 *Pet.* 2. 4. d 2 *Cor.* 5. 10. *Eccles.* 12. 14. *Rom.* 16. *Rom.* 14. 10, 12. *Mat.* 12. 36, 37.

II. The End of God's appointing this Day, is for the anifestation of the Glory of his Mercy, in the eternal lvation of the Elect; and of his Justice, in the Damna- n of the Reprobate, who are wicked and disobedient. or then shall the Righteous go into everlasting Life, d receive that Fulness of Joy and Refreshing, which all come from the Presence of the Lord: But the icked, who know not God, and obey not the Gospel Jesus Christ, shall be cast into eternal Torments, and punished with everlasting Destruction from the Pre- nce of the Lord, and from the Glory of his Power *e*.

e *Mat.* 25. 31 to the End. *Rom.* 2. 5, 6. *Rom.* 9. 22, . *Mat.* 25. 21. *Acts* 3. 19. 2 *Thes.* 1. 7, 8, 9, 10.

III. As Christ would have us to be certainly persua- d, that there shall be a Day of Judgment, both to de-

ter all Men from Sin, and for the greater Consolati of the Godly in their Adversity *f*; so will he have th Day unknown to Men, that they may shake off all carn Security, and be always watchful, because they know not at what Hour the Lord will come; and may be ever prepared to say, *Come Lord Jesus, come quickly,* Amen *g*.

f 2 *Peter* 3. 11, 14. 2 *Cor.* 5. 10, 11. 2 *Thes.* 1. 5, 6, 7. *Luke* 21. 27, 28. *Rom.* 8. 23, 24, 25. g *Mat.* 24. 36, 42, 43, 44. *Mark* 13. 35, 36, 37. *Luke* 12. 35, 36. *Rev.* 22. 20.

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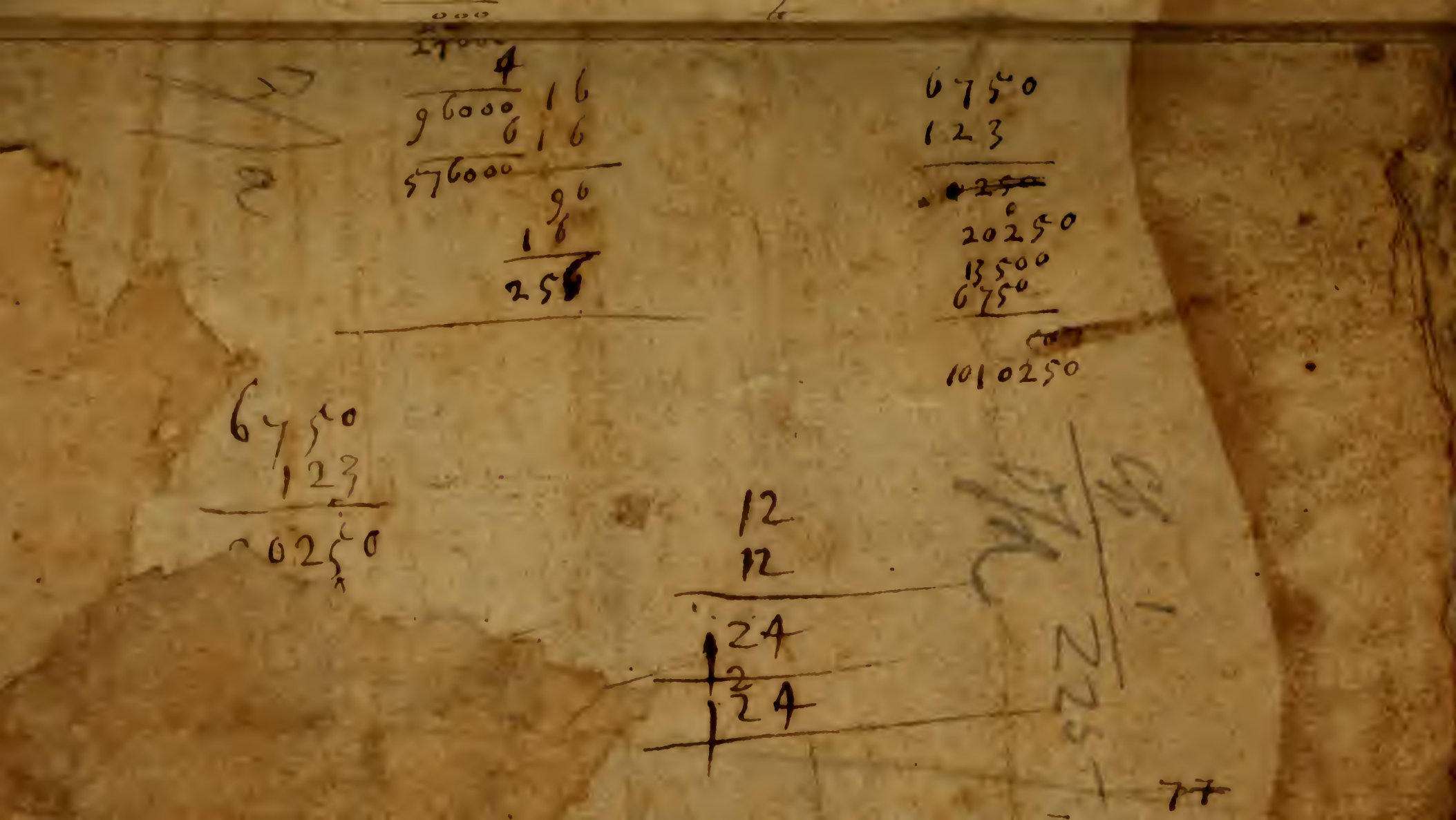
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